

CONGREGATIONAL KANSAS

EDITION

Man Needs God, Too

ANDREW VANCE McCracken

Your Missionary Program

MARETA F. KAHLENBERG

We Meet Communism

ROBERT ROOT

New Emergency Services

R. NORRIS WILSON

Second Chance

ALEXANDER B. FERGUSON

Youth Mobilizes

VIRGIL E. FOSTER

A Project for Your Church

RALPH R. SHRADER

FINANCIAL PEACE OF MIND and
An Opportunity for Christian Service to Others
ARE YOURS

THROUGH A CONDITIONAL GIFT TO
The American Board of Commissioners for
Foreign Missions

IMMEDIATELY

You are relieved of investment worries and cares in an unsettled world, because responsibility for the safe investment of your funds is turned over to a committee of financial experts. Your gift is amply secured by the assets of the American Board, and you will receive for life a steady and sure income at an annual rate based on your age at the time your gift is made — for example, if 45, 3.5%; if 55, 4.5%; if 65, 5.1%; if 80, 7%. You will save on income taxes.

EVENTUALLY

Your gift will be used to further the missionary work of the American Board and will create a living testimonial to an individual faith in the need and power of Christianity to heal a broken world through unselfish service to others.

For full information write, stating age, to:

THE AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS

14 Beacon Street, Boston 8, Massachusetts

DAVID McKEITH, JR.
Executive Vice-President

HAROLD B. BELCHER
Treasurer

Announcing the Re-issue of

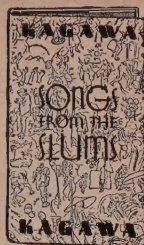
TOYOHICO KAGAWA'S

SONGS FROM THE SLUMS

● A book of Kagawa's poems describing life in the infamous Shinkawa slums and his experiences while living there in the midst of human misery. They reveal the secret of Kagawa's greatness—his unparalleled selflessness and his true partnership with God. Every poem shows how Kagawa identified himself with the people he served.

Illustrated by Julian Brazelton

"They have the passion of a great heart beating for humanity."
—*Christian Century*. "Brings the reader into immediate touch with the man."—*Woman's Press*.



DR. KAGAWA'S
Current
U.S.A. Itinerary

Dr. Kagawa's current U.S.A. itinerary will take him to many towns and cities from coast to coast, through mid-December.

Hear him speak—and enjoy his books!

\$1.50 at Your Bookstore . . .

Abingdon-Cokesbury

ARE YOU INTERESTED?



Do you know that half a million people are committed to mental institutions and countless others are on the border line? In addition, many other people need counseling.

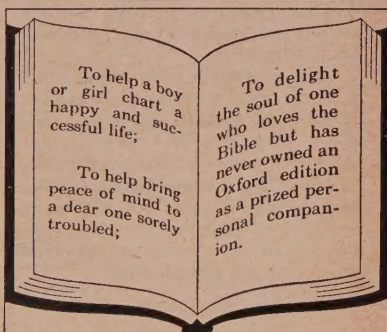
What can religion do to help? At Chicago Seminary's twentieth Annual Ministers' Week, January 22-26, DR. KARL MENNINGER of Topeka, Kansas will give the answer—a pioneer in the field of psychiatry. DR. MENNINGER has had a rich background of experience, including special service in World War II. As the author of *The Human Mind*, *Man Against Himself*, and co-author of *Love Against Hate*, consultant in the Division of Mental Health

for the U.S. Pacific Health Service, DR. MENNINGER speaks with authority.

Reserve the dates, and watch for further announcements.

The Chicago Theological Seminary

5757 University Ave., Chicago 37, Ill.

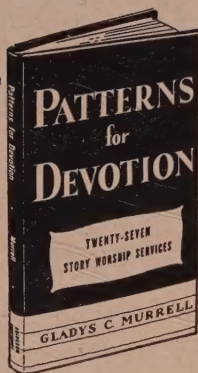


Give an OXFORD BIBLE

America's Gift Bible since 1675
Your bookstore has many fine
editions for your selection.

\$1.65 to \$250.00

Patterns for Devotion



By **GLADYS C. MURRELL**

Especially written to meet the needs of women's groups, these 27 worship services furnish a rich variety of materials for memorable programs.

Each service is centered around a brief, vivid story of unusual interest and appeal. Each is complete with prayer, poetry, suggested hymns, and scripture references. All are meaningful, inspiring, easily adapted to different lengths of time — enabling the busy leader to conduct effective programs on all occasions.

Some of the Themes

BEGINNING AGAIN — THE BIBLE —
THE CHRISTIAN HOME — ENDURANCE — PRAYER — RESPONSIBILITY — SERVICE — THANKSGIVING — VISION.

\$1.25 at your bookstore

Abingdon-Cokesbury

Halley's Pocket Bible Handbook

18th Edition

Size 4¼x6½x1½

150 Photos and Maps

An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible, Archaeological Discoveries, How We Got the Bible, and an Epitome of Church History.

There is nothing published, of its size, that has anything like as much practical Bible information.

Book OF a Lifetime . . . FOR a Lifetime

Loved Alike by Young and Old

Especially valuable for S S Teachers and Bible Students. Widely used in Colleges and Seminaries. Highly commended by leading Magazines and Ministers.

(Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00

Order from your Bookstore, or

H. H. HALLEY

Box 774, Chicago 90, Illinois

Chinese Cretonne Baskets for Christmas



Here is the money making plan that has swept every one of the forty-eight states in the union. Hundreds of thousands of pleased buyers are on the testimonial list as to their selling power. "CHINESE CRETONNE BASKETS" are in the BIG MONEY class as organization money makers.

50% Profit for your group

(We sell through organizations only)

Send today for sample set and sales plan returnable for credit if not adopted.

Windsor Broom Co.
Dept. MH., Hamburg, Pa.

THE MISSIONARY

HERALD

AT HOME AND ABROAD

VOL. CXLVI, No. 7

NOVEMBER • 1950

Man Needs God, Too	<i>Andrew Vance McCracken</i>	2
What Is Your Church School Missionary Program?	<i>Mareta F. Kahlenberg</i>	5
We Meet Communism Head-on in Harlem	<i>Robert Root</i>	9
New Emergency Services	<i>R. Norris Wilson</i>	13
"For the Increase of His Spirit"		16
State Conference Section		17-32
Second Chance	<i>Alexander B. Ferguson</i>	33
Youth Mobilizes for a Better World	<i>Virgil E. Foster</i>	37
A Project for Your Church	<i>Ralph R. Shrader</i>	41
Introducing Frank L. Edwards and Quentin Leisher		47

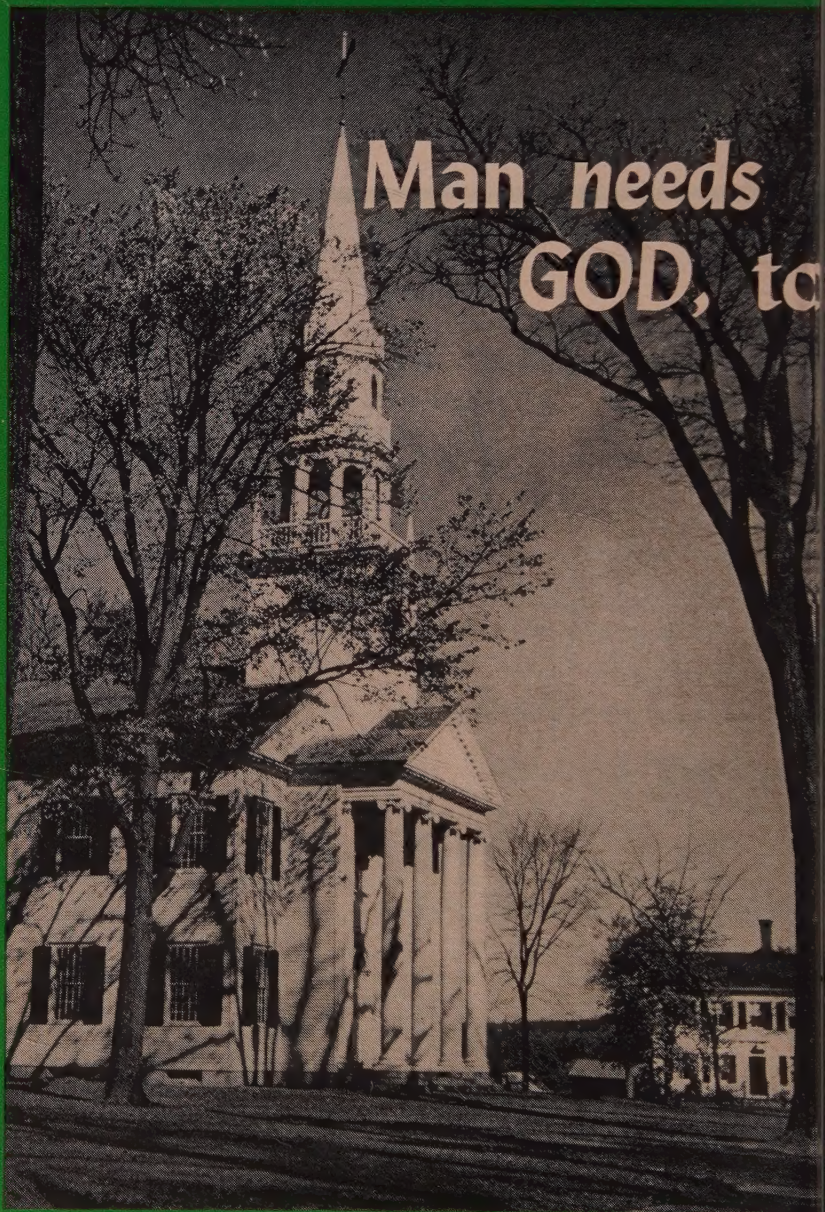
Editor: ANDREW VANCE McCracken

Managing Editor: WILLIAM K. WILSON

ASSOCIATE EDITORS: Joseph H. Stein, *New Jersey and Washington, D. C.*; Frederick W. Alden, *New Hampshire*; Everett A. Babcock, *Ohio*; Simon A. Bennet, *Indiana*; Marvin R. Brandt, *No. Dakota*; Robert Bruce, *New York*; Cornelius E. Clark, *Maine*; W. Ernest Collins, *Minnesota*; Paul A. Davies, *Oregon*; James F. English, *Connecticut*; Archie H. Hook, *Washington*; Samuel W. Keck, *So. Dakota*; James H. Lightbourne, *Rhode Island*; Royal John Gibson, *Oklahoma*; John L. Lobingier, *Massachusetts*; Wilson P. Minton, *Pennsylvania*; Judson E. Fiebigler, *Iowa*; Nels F. Nordstrom, *Illinois*; Glenn A. Rowles, *So. California*; L. Merle Rymph, *Kansas*; David W. Shepherd, *Tennessee*; Harold N. Skidmore, *Michigan*; J. Taylor Stanley, *No. Carolina*; Roy W. Thomas, *Colorado*; Wm. N. Tuttle, *Florida*.

Published monthly from October to June inclusive by The Missionary Herald at Home and Abroad at 287 Fourth Avenue, New York 10, N. Y., under the auspices of the Missions Council of the Congregational Christian Churches for the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the State Conferences. Editorial and Executive Offices: Andrew Vance McCracken, Ph.D., Editor, William K. Wilson, Managing Editor, 287 Fourth Avenue, New York 10, N. Y. Subscription price 50 cents per year. Canadian and foreign postage 36 cents additional. Reentered as second class matter October 15, 1948, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at the special rates of postage provided for in Section 538, Act of Feb. 28, 1925. All rights reserved by the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass.

**Man needs
GOD, to**



An analysis of one of the

most significant, inspiring

and hopeful documents of our generation

Andrew Vance McCracken

The recently published report of the trustees of the Ford Foundation, entrusted with a fund of more than \$238,000,000 (book value), is one of the most significant and hopeful documents of our generation.

Combining the results of an inquiry that embraced in excess of 1,000 interviews, required seven man-years of research, and brought in thousands of pages of carefully gathered data, the report sets forth in mature and masterful fashion the major social, economic and psychological problems of our generation—and presents in outline a series of proposals for a constructive approach to these problems.

The comprehensive thesis of the report is summarized in a statement which for clarity and directness could hardly be surpassed: "The power of free men and women when moved by faith and high purpose is limitless." Its general conclusion is that "man must choose between two opposed courses. One is democratic, dedicated to the freedom and dignity of the individual. The other is authoritarian where freedom and justice do not exist, and human rights and truth are subordinated. This is a critical point in world history."

The document consistently moves between the two poles of idealistic affirmation and of analytical realism. Whoever reads and studies it with understanding will realize that in our times, despite every discouragement and every obstacle, far longer

strides toward human welfare can be and presently are being made than the disillusioned skepticism of recent years had considered possible. Those who have lately lost confidence in the self-corrective potentialities of our free American way of life and institutions may well take heart once more. For here is another private American fortune, the most immense of all, now to be devoted in large part to the task of human liberation.

FIVE AREAS FOR ACTION

The Foundation has laid out what it calls "five areas for action," within which it will carry on its work. Briefly, as described in the report, these are as follows: (1) "world peace"; (2) "freedom and democracy"; (3) "the economic well-being of people everywhere"; (4) "development of individual potentialities"; and (5) "research in human conduct." Both the principal (with an estimated market value of \$1 billion) and the income will be available for this task.

We rejoice with all men and women of goodwill in this imposing project which gives sign, essentially, of a sound social maturing in the United States. And we rejoice particularly because we, who two years ago set ourselves—in *Our Christian World Mission*—a strikingly similar goal in strikingly similar words, have made the same affirmation and have envisaged the same alternative—the "Either/Or" upon which we have so constantly laid stress. Therefore, we

welcome the Ford Foundation to this particular service of man and hail it as a spiritual ally. Its objectives are in most regards coordinate with ours. We share its aspirations. Ours, too, is the idealism which illuminates its report. We seek to match its realism. And with each forward step that may be taken by its large and competent staff we will seek always to keep pace. For the spirit of consecration breathes through its statement of faith and purpose: the same spirit, in effect, we believe, which animates *Our Christian World Mission*.

RELIGIOUS CENTER NEEDED

Yet, even so, we must make it clear that while the program outlined by the Ford Foundation is implicitly religious in the broadest sense, *Our Christian World Mission* is explicitly religious, and specifically Christian both in faith and in incentive.

Our program is motivated by a primary loyalty to Jesus Christ and its objective is the kingdom of God. We do not wish to draw here too fine a line of distinction between things secular and things religious, for we know that at many points high secular idealism makes contact with mature religious aspiration. But we earnestly believe, that without a profound, dependable and clearly defined religious center, the finest humanitarian idealism of the most idealistic men and women will sooner or later lose its initial impetus, and that the noblest efforts will eventually dwindle away or come to nought.

What we have in mind may be given point by an illustration: About 300 years ago, the city of London was destroyed by fire. Sir Christopher Wren, one of the most celebrated architects in history, submitted, with others, his design for the reconstruction of the city. It called for a so-called modernization of the city—in such a way that all of the main avenues would converge upon

the Royal Stock Exchange instead, as formerly, upon Saint Paul's Cathedral. Thus, in Sir Christopher's plan, the chief temple of secularism and finance, rather than that of religion and Christian faith, was established as the focal center of modern London.

Man's experience during the last three decades does not encourage our hope for personal and social salvation by secular agencies alone, however splendid their motives and aims. Man needs God for guidance, inspiration, discipline, and an inner strength in which he may confide.

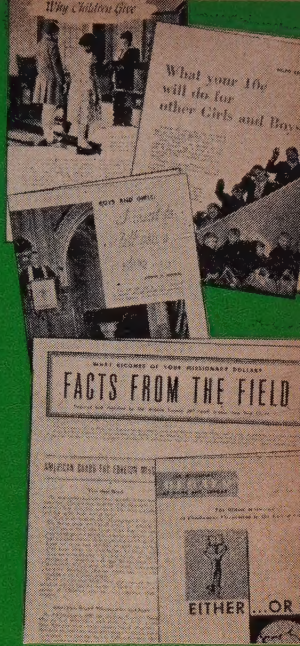
All these things being so, as we believe, we take this opportunity to make a sincere proposal to the trustees and administrators of the Ford Foundation: that they make and confirm immediate contacts with all organized religious programs, such as *Our Christian World Mission*, which envisage similar goals and share coordinate objectives. We urge them to communicate as soon as feasible with those who represent the recognized spiritual agencies within our nation, and are in a position to speak and plan in behalf of the American churches. At the same time, we suggest that the Ford Foundation consult and work with other foundations whose purposes are similar.

UNITED IMPACT

For if the forces of goodwill are to exert a positive effect upon the life of our time, they must come to their task with a united impact. Therefore, we are convinced that the Ford Foundation, with its intelligent and high-minded approach to the world's major problems in our day, will be well advised to consult and work with all others of like mind, to the end that every available instrumentality of humane progress may be employed in this great common enterprise of applied goodwill.

Photo by Religious News Service.

What Is YOUR CHURCH SCHOOL Missionary Program?



How to use
**MISSIONS
COUNCIL**
Tools & Aids
FOR
**MISSIONARY
EDUCATION**



Sir Richard Livingston, vice-chancellor of the University of Oxford, wrote a definition that we use in our church school as the operating principle in our missionary education. He said: "Education is atmosphere as well as instruction; it is not an assemblage of piecemeal acquisitions and accomplishments, but the formation, largely unconscious, of an outlook and an attitude."

MARETA F. KAHLENBERG

To achieve in our church school the objectives implied in this definition, we consistently use the various tools and aids prepared and published by the Missions Council.

One of our first effective steps was the introduction of double envelopes for our church school of approxi-

mately 100 members. Before the envelopes were distributed, each child received the stewardship pamphlet, *I Want to Tell You a Story*, by Arthur H. Limouze, which appeared in *The Missionary Herald*. Parents and teachers read *Why Children Give*, by Mildred C. Widber, another reprint from *The Missionary Herald*. To our delight the offerings more than tripled, and we had a relatively substantial benevolence fund with which to support *Our Christian World Mission*.

SHORT-TERM PROJECTS

Throughout the year we use the special days — Thanksgiving, Christmas, and Easter — for the culmination of short-term projects. For example, early in October our fourth grade colored the *Pictorial Map of Japan* (Friendship Press) and presented it to the church school. We borrowed Japanese articles of beauty for our worship center: a grass linen cloth for the altar, an embroidered hanging for the dossal, a Japanese arrangement of flowers in an exquisite bowl, and two lovely lacquer bowls for offering plates. From the Missions Council's office in Chicago we borrowed Japanese kimonos which our young people wore when they conducted the worship services, using the prayers, poems, stories, and factual materials from *World Service Programs*, i.e., "Tales from Japan."

Of course we used *Kyoto Story*, a motion picture, and the *Jiro and Hanako of Japan* slides. Pictures and articles from *The Missionary Herald*, *Facts From the Field*, and the *Letter*



"Education is atmosphere as well as instruction."

of the Month appeared on our bulletin boards.

By the time Thanksgiving arrived, the children knew interesting facts about their friends in Japan, as well as the names and positions of some of our missionaries there. To the Thanksgiving worship service the youngsters brought fourteen cartons of clothing, packaged food, powdered milk, and vitamins. Perhaps you may think that this is not the most economical nor the most efficient method of sending aid overseas; but the personal satisfaction for the child who purchases the article, wraps it and presents it at the altar for dedication, is a value that cannot be underestimated in missionary education.

At Christmas time, we decided to give a "second mile gift" — one that would not receive credit on our benevolence apportionment. Through our minister, the Reverend Mr. Richard J. Wichlei, we learned that his friend, Joseph J. Bevilacqua — associated with Howard E. Spragg, director of our Puerto Rico Mission, in Humacao, Puerto Rico — needed a slide and filmstrip projector. We

bought a SVE projector to which we attached an aluminum plate inscribed: "To our Puerto Rico friends from Grace Congregational Church School, Two Rivers, Wisconsin, U. S. A., Christmas 1949." On the Sunday when we dedicated the projector, we used it to show *The Puerto Rican Story* to our church school.

HELP FOR INDIANS

Before Lent, three teachers presented facts about service projects which could be undertaken for that season: a goat for Japan, which had been popular when we did it the previous year; aid for migrants; and help for the Indians of Fort Berthold. The children voted for the latter.

We launched this project at a big party, which we called an "Indian Pow Wow." We painted our faces, wore Indian costumes, sang Indian

songs, played Indian games, saw Indian movies, and ate Indian "hot dogs" served on the place mats which picture the Community Centers of the Board of Home Missions. And we put a red circle around the Fort Berthold station. To this party the children brought twelve cartons of clothing and materials for quilt blocks. One of our students designed and colored an attractive Indian teepee, which we cut into sections, each one representing \$3.00. Our slogan was, "Let's put the top on the teepee." By Easter the top was on the teepee, for we had reached our goal of \$75, which was sent to *Our Christian World Mission* for work among the Indians. (We used *Ho-Washtie*—a booklet, which told of the history of that station—as well as letters from Harold W. Case, director of our Congregational Christian program at Fort Berthold.)

MISSIONS STUDY

The children in church school have learned about boys and girls in Japan, as well as about our missionaries and their work there.

The children, themselves, asked if they might help the migrant workers with their benevolences (from Easter



until Children's Day). Members of the seventh grade staged the tin-can puppet show from the *World Service Program for Juniors*. On another Sunday they enjoyed the film strip, *Children of the Harvest*.

Throughout the year, our bulletin board displays greetings and letters of thanks from our friends in all parts of the world, as well as the pictures, maps, and articles pertaining to the current service project.

We are now enjoying the *Pilgrim Series* for 1950-51, for it includes, as explained in the recent October issue of *Advance*, missions study as part of the curriculum. With the missionary emphases on the "Near East" and "Toward a Christian Community," what interesting programs we are having!! *Out Where the East Begins*, *Near East Source Book*, *From Your Church Door*, *Fun and Festival Among America's People*, plus audio-visual materials will, if used with enthusiasm and imagination, bring life to the missions program. Is it not just as much our responsibility to use the tools and aids prepared by the Missions Council staff, as it is theirs to publish them? And if you have used some promotional material effectively, why not write the Missions Council about it? Grassroots reactions are welcomed.

We, the church school workers,



Puerto Rico was another area of interest for the church school in Two Rivers, Wisconsin.

must provide — as Sir Richard Livingstone declared — the atmosphere as well as the instruction, so that our young people, the church members of the future, may develop an attitude of interest in, and concern for, the support of *Our Christian World Mission*.

Mareta F. (Mrs. George E.) Kahlenberg is church school superintendent of the Congregational Christian church in Two Rivers, Wisconsin, and a member of the Missionary Committee of the Wisconsin Congregational Conference.

Photos by Religious News Service.

Advent Series in Daily Devotions

Now Hath the Lord Spoken is the general theme of the four weeks Advent series contained in the fall issue of *Daily Devotions*. This group of meditations was written by Dr. Howard J. Conn, minister of Plymouth Church, Minneapolis, Minnesota, and the newly elected Chairman of the Commission on Evangelism and Devotional Life, who centers our thought around four clear-cut emphases: An Assurance of Our Need, A Word of Judgment, A Promise of Deliverance, and An Invitation to Discipleship.

WE MEET COMMUNISM HEAD-ON IN HARLEM

ROBERT ROOT



The mission of our new church in the most overcrowded area in the United States

Liberal Protestantism, which has been challenged by communism in many parts of the world, has come directly to grips with this dynamic ideology in a significant corner of the United States.

It is the polyglot community of East Harlem, New York City, the home district of Representative Vito Marcantonio, who has raised the major pro-Communist voice in Congress ever since the war.

After more than two years of competition in the field of action and ideas, it can be reported that liberal Protestantism has come off very well.

The young ministeral students—

and the denominations, including the Congregational Christian—who have led and supported this battle didn't go into Harlem with the idea of starting a fight. They simply felt deep Christian concern for the thousands of miserable unchurched Negroes, Puerto Ricans, German-Americans and others in "Spanish Harlem."

But inevitably they got into conflict with the left-wing extremists who were also seeking the loyalty of these people. The Communist party is said to be putting \$100,000 into this crowded area of a third of a million people.

There were three of these Union

Seminary students from old established denominations: Congregationalist Don Benedict, one-time pacifist absolutist who later fought in the West Pacific; Baptist Archie Hargraves, brilliant Harlem-reared Negro who had decided on the ministry while an officer in India; and Congregationalist Bill Webber, ex-basketball star at Harvard, ex-navy lieutenant, today on the Union faculty.

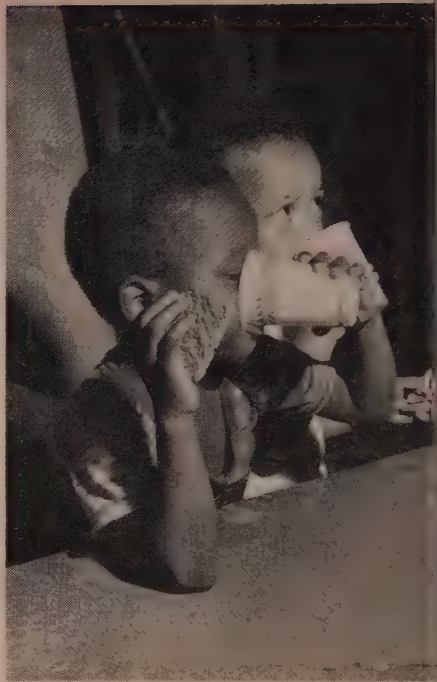
SHOCKING CONDITIONS

They came into a slum area where four out of five families lived on a relief budget or its equivalent. They were astounded to find a society where many men worked full time and still needed relief to feed their boys and girls. There was a shocking tendency for husbands to leave families, because mothers with children could get relief easily—and then new “fathers” moved in, without the legalities of divorce or marriage. Hard drinkers abounded. Many thousands indulged in Harlem’s famous gambling “numbers game.”

But the student workers ran into few people who had paid any attention to church in ten or twenty years. Worse still, they discovered, there was “no pattern for interdenominational mission activity at the grass-roots.” They had to cut their own pattern, and so the parish that grew up represented a radical experiment in bringing live-wire religion to America’s underprivileged.

They reached the people by going, literally, to the pavement level. In the summer of 1948, they set up a card table on a Harlem sidewalk and began registering children for a vacation Bible school. With neighborhood help, they cleaned up a vacant lot for a playground. Teen-age clubs were started.

The first really radical innovation came that fall when they rented a former butcher shop and started a “store-front church” in it. Even the



Church workers found that in Harlem four out of five families lived on a relief budget.

poorest felt welcome in its folding chairs, which could be seen from the sidewalk, through the store window.

How far they would go off the beaten path was illustrated as they went on to help revive the Methodist Church of the Savior in the neighborhood. It was one of those typical downtown white churches whose congregation had largely moved to newer areas, and it had pretty well lost touch with its environment. Two young friends of the original trio took over this ministry: Cornelius Berry, a young Presbyterian, and Mary Forman, also Presbyterian, who had done Quaker relief work in Vienna.

Moving cautiously, they started making the congregation interracial. Later they wished they had not hob-

bled their own efforts by fearing racial reactions, for the white church people raised almost no opposition, and have largely stayed on. The congregation almost doubled. Two-thirds of the new members are Negroes, one-third Puerto Ricans.

THEIR CHRISTIAN JOB

These young people like to use as a parable the story of the paralytic who came to Jesus. Since the man was a self-centered sinner, Christ forgave him — then healed him. They feel their Christian job in Harlem is similarly vertical (getting people right with God) horizontal (healing the community).

The Pentecostals had already been in Harlem, and they kept eyes on heaven with forty assemblages in forty square blocks. On the horizontal level, ignoring religion but helping solve daily problems, there have been Marcantonio's boys.

"The reason they follow Marc is because he stayed," explains Benedict. "The churches left, or else they weren't concerned about houses and jobs and fair employment. He stuck."

To do their two-dimensional job, the pastoral team (in the so-called "group ministry") worked out new methods. They went from door to door to get acquainted. When a group in a tenement showed interest, one minister would meet with them to eat, pray and read scripture in a simple "Agape meal." Using this old Christian word for love, they patterned this meal after the early church custom. Always mindful of the world, they tied these simple worship-meals into a practical project, such as helping a sick neighbor or protesting an eviction.

How were concrete problems handled? During a frigid weekend, a landlord put the thermostat of his

In this crowded slum area a vacation Bible school was started along with teen-age clubs.



tenement at fifty-five degrees. Unorganized, the tenants feared to object, lest they be evicted. But the team distributed thermometers, checked temperatures, and got the city to enforce proper heating.

Marcantonio has six full-time lawyers fighting the legal battles of the little people. For similar struggles, the parish has developed a panel of five volunteer lawyers who, day or night, are ready to jump into an eviction case. Now the parish club of Harlem men is setting up a counselor service where, two nights a week, families can appeal for assistance on their economic, social or psychological problems.

PROTEST RALLIES

When something harms his constituents, Marcantonio's "front" organizations hold a rally or demonstration. The team members have taken over this method, too, just as they borrowed the store-front idea from the Pentecostals.

For example, when a Puerto Rican was shot by a policeman, the ministers led 300 people on a protest parade to the police station and prayed on the steps of headquarters.

The most direct competition with the fellow-travelers came in the district Health Council, which Marcantonio's American Labor Party had converted into a "front" organization. The team felt that church people should be concerned with health and sanitation. So, by simply getting more people active, the parish took over control of the council this year.

This Harlem parish would have been impossible without wide backing. Six denominations have given support — Congregational Christian, Methodist, Baptist, Presbyterian, Reformed and Mennonite. The World Council of Churches had its first youth work camp of the United States here during this summer.

With two store-front churches, the parish now includes over 100 adult members and 250 children, none of whom had a church connection before. Between 3,000 or 4,000 others have been more or less directly affected by its activities, the leaders estimate.

But, as if it had only begun, the team goes on its unorthodox way. Two full-time workers now are knocking on more doors. From such contacts, they expect to develop more *Agape* meals, then store-front churches.

To the churches, all this work is of critical current importance. In three U. S. cities, the World Council of Churches, with cooperation of American interdenominational organizations, is now launching a study of the effectiveness of churches in industrial areas. This followed a critical Council report which declared the church has "increasingly been pushed to the side" in such districts, and called for "patient, radical experimentation."

NEW KIND OF CHURCH

If the world church leaders want practical answers to this most crucial religious problem, they can find some in Harlem. A group of young Christian men and women there has a radically new kind of church which isn't pushed aside, by either communism or indifference, but which wins the loyalty of common people, at the pavement-block level.

It is a concrete example of the program which your contributions to *Our Christian World Mission* make possible in the present conflict of ideas and ideals.

Robert Root, who was formerly correspondent of the World Council of Churches in Geneva, is now an editor of Worldover Press. He has written for the Christian Science Monitor, Newsweek, the Christian Century, and a number of denominational periodicals.

Photos by Religious News Service.

Present conditions
in Korea and
military needs
call for . . .

New Emergency Services

R. NORRIS WILSON



As we draw near to Thanksgiving and Christmas, and as the families in our churches begin to make their offerings "in thankfulness to our Lord Jesus Christ to be used for the increase of his Spirit throughout the world," we will be thinking particularly of the Korean war and of the ministries in *Our Christian World Mission* which have had to respond quickly to the emergencies which that war has produced. These emergency needs were of course not anticipated and therefore provision to meet them

from the Relief and Reconstruction Fund will depend in large part on the generosity of our offerings for *Our Christian World Mission* at Thanksgiving and Christmas.

Dr. Henry Appenzeller, for twenty-five years a missionary in Korea, has been appointed director of the Church World Service relief program and has organized a field team to distribute food and clothing to the 300,000 refugees in our care at the present time. Medical service is badly needed and the Red Cross is trying



Church World Service is distributing food, clothing and medicine to 300,000 Korean refugees

to meet this need along with the medical missionaries still remaining in Korea. Dr. Appenzeller reports further:

"We are providing barley which we have to thrash and roll in order to get it into easy shape for the refugees to handle. We have a few beans left, which are distributed with the barley as a supplement. We have just finished opening piece goods and are sorting them into sizes. Any remnant that is large enough to be made into an article of clothing is being designated according to its size. There are still a few bales of winter

clothing which we have not distributed yet. What we have cares for only a fraction of the need. As winter approaches the urgency of the situation becomes more acute."

Church World Service has already sent over a million pounds of relief materials but more are urgently needed and our giving to CWS in the latter months of this year will be the means by which this emergency service can be carried forward.

Secondly, in our own country the increased demand for military and naval personnel has led to the necessity for the reopening of our minis-

Protestant chaplain in United States Navy serves communion to Marines in Seoul, Korea.



try at Fort Devens in Massachusetts. Throughout World War II the very large cantonment there was served by a cooperative ministry under the Massachusetts Council of Churches. The servicemen from our churches assigned to Fort Devens for training are receiving now the same care and the same provision for spiritual and recreational facilities as during the last war. The Congregational Christian share of this enterprise which has been reactivated is \$1,800 a year.

Thirdly, since June of the present year, eight of our Congregational ministers have been recalled to active duty as chaplains. We now have twenty-six Army chaplains and expect that fourteen more will be called by June, 1951; we have nineteen Air Force chaplains and expect that fourteen more will be called in 1951; we have twenty-one Navy chaplains and

expect that at least this many more will be called before June, 1951.

This lays upon us once more the opportunity for providing for the chaplains certain equipment, such as communion sets and literature, for use and distribution with the men, and our Commission on the Ministry is being pressed for funds to meet these new opportunities.

These are three of the areas in which new need has arisen and while this catalog by no means represents the whole effect of the present world situation on our fellowship, these ministries are typical and our hope is that the Christmas and Thanksgiving offerings for *Our Christian World Mission* may be sufficient to enable us to meet them.

Mr. Wilson is Associate Minister and Executive Secretary of the Missions Council. Illustrations in this article by Religious News Service.

Protestant minister gives guidance to unfortunate Korean waifs whom war has left destitute.





"For the *Increase of His Spirit*"

Sheer thankfulness to God the Father is the purest motive for self-giving. It is not the only motive, but it is the motive which ought always and everywhere to move us to give of self and substance for the work of the Kingdom. We often give generously and prayerfully because of the needs of the world and the crisis of the moment and this is pure giving, too. But the thing which ought to move us most deeply and richly is the sense of God's continuing love for us and especially his gift to us of the word and way of Jesus Christ.

INSPIRING MOTIVE

It was this motive which inspired the members of our fellowship at the Midwinter meeting of the Missions Council last January to suggest that this fall an offering be brought "in thankfulness to our Lord Jesus Christ to be used for the increase of his Spirit." This offering was, according to the vote, to be devoted to the whole program embraced in *Our Christian World Mission*. The question arose as to whether it should be gathered at Christmas or Thanksgiving and since the company was almost evenly divided on this question the Missions Council has provided materials which would be appropriate either to Thanksgiving or to Christmas, leaving it to the decision of the several churches as to which day was most suitable for them. Small banks have been provided (as illustrated here) and our hope is that they will be distributed to the families in all parishes, not less than thirty, and,

if possible, sixty days before Thanksgiving or Christmas, as the case may be, and that during those thirty or sixty days these little banks, which are inscribed with appropriate prayers and table graces, will become a part of the family's daily life so that at mealtime or family worship, as the family remembers its blessings, each member of the family can express his gratitude to God by giving for "the increase of his Spirit in the world." It has been suggested that in addition to announcements from the pulpit the church school and the women's group in the church be asked to help, both in distributing the banks and in observing the services of dedication on Thanksgiving and/or Christmas Sunday when the members of the church are invited to bring their offering.

It should be said that the need for these monies in all the ministries of *Our Christian World Mission*, including Relief and Reconstruction, is very urgent and that as we draw near to these festivals in which our material plenty is always so manifest, our giving for the sake of Christ and those whom he has made our brothers is an essential part of our celebrations.



CONGREGATIONAL KANSAS

Edition

Kansas Congregational-Christian Conference Office
923 Kansas Avenue, Topeka, Kansas

"A Warning to the Living"

O. E. Bonny

Since returning from a six-months' job in Europe, people have asked me repeatedly, "Well, what do you think of Europe?" And repeatedly, I have been unable to find a suitable answer to this question. Nor is there a simple answer. The European continent with its two hundred million people and one of the oldest living civilizations can not be summarized in a sentence or two without doing it a gross injustice. At best, we can only express an opinion about certain aspects of European life. And that is what I shall attempt to do here, choosing only one of these aspects.

For one who believes that no other nation, since the time of ancient Greece, has contributed as much to world culture as the Germans, one of the burning questions was to discover how this nation could sink so low in the scale of humanity. How could these people who have contributed so much to science, medicine, philosophy, theology, music, literature and the others arts, descend to such an abyss of barbarism? About the crimes committed against mankind in the name of a superior race mania, there can be no doubt. No one can fathom the unparalleled suffering inflicted upon a helpless people. In every country one can see the scars and listen to the tragic tales of recent years.

I devoted a portion of my time to

this one problem and discovered many things which would be too numerous to recount here. The answer to this Germanic reversion to barbarism does obviously not lie in the simplified label "the German mentality." Its roots can be discovered deep in the soil of history, economics, culture and religion. But what is most important for us here is that what happened in Germany can not be treated as an isolated event; it is the outgrowth of a way of life to which all of us in the western world are related and to which we have contributed. As one German author put it, "We (the surviving Germans) have been chosen to take upon ourselves the guilt of the human race so that we may warn man against himself."

I was walking through the crematorium at Dachau which is shut off from the outside world by a high concrete wall. In it are the furnaces, the gas chambers and mass graves of the nameless victims of a philosophy of life that repudiated the Christian conception of man and with it many other civilized and democratic values. All the agony of men, women and children had long been silenced. It was perfectly still now. There were flowers in bloom. An old German lady went noiselessly from one flower bed to the next to care for these little tokens of man's affection for his friends. I finally ventured a simple

question. "Had she lost someone here?" For sometime she did not answer. Then she spoke without looking at me. "We all have lost someone here." With the impression of what I had seen here and the wisdom expressed by the woman unknown to me, who spoke for the living as well as for the dead, I left the place of horror.

What I had seen here was much more than a Germanic crime against humanity. It was an index to the spiritual and moral decay of Western Civilization. What had happened here yesterday is today happening in the eastern sector, can tomorrow happen in Italy and France, and the day after tomorrow in England and America. No nation is free of this danger and possibility. Wherever man has been uprooted, mechanized, depersonalized, has become morally and spiritually degenerate and turned into a mass-creature we have the soil for this new plant, a product of our century. For the difference between Germany and the rest of the world is not that these people are morally more depraved, but that here under certain historic circumstances the morally decadent and the criminal elements, which exist within every nation, came to power and became a law unto themselves.

I could not help but recall that day at Dachau a chapter from one of Kirby Page's books in which he describes some of the lynching scenes in our country, of which we have had over one thousand. They lack nothing in brutality to what had taken place at this and other camps. The primary difference between the injustices and the criminal acts on our continent and what has happened here is that our nation as such and the great majority of its people with their rich religious tradition and economic freedom still rebel at such acts of inhumanity. While here a regime came into power which did not only sanction crim-

inal conduct but demanded it of its people. Furthermore, we must not forget that the first overt actions of brutality were directed against a minority people, something which we have tolerated for centuries. With a slight change in circumstances and a further deterioration of the spiritual foundations of our life, what has happened at Dachau can happen elsewhere. Dachau stands as a warning, not only to the German people, but to the rest of the world. We have all lost here.

At the base of a simple monument, recently erected in front of the crematorium and dedicated by the living to those who had to die here, stands an inscription which no one of us who have survived and upon whom the responsibility to build the future rests, can ignore.

It simply reads, "In honor to the dead, in warning to the living."

* * *

QUESTION? Who'll be the first minister or layman to ask for the Mission study materials for their men's group? The women will be delighted to share their books. Please let Mrs. John W. Gibson or Mrs. Charles T. Brewster know of your plans.

THE PASTOR GOES TO THE GUILD:

We learned a lot last Wednesday; they passed a little painted box. "What's this?" "It's for your dinner." "How much?" "Only 25 cents." Well — were we surprised — here was a \$1.00 dinner for a quarter. Soon another jar came around and I was told, "This is the Penny Jar — for the Missionary Offering." Those pennies in the jar seemed to say, "Look at us — we're big stuff when we come to The Guild or Sunday School." Is it any wonder then we have wars — when the Missionary work over the world has to work with "pennies." (From Seaman Newsletter.)



Miss Geraldine Gregg
New Religious Education Director
Lawrence Plymouth

NEW LEADERSHIP

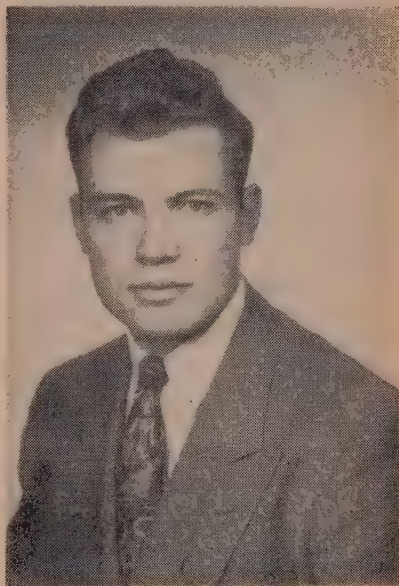
Miss Geraldine Gregg began work at Lawrence Plymouth the first of September. For the past four years she has been Minister of Education in the Winnetka Congregational Church in Illinois. Preceding that she worked for eleven years with Dr. Ernest Fremont Tittle in the First Methodist Church at Evanston. Dr. Tittle wrote of her: "Few workers in the field of religious education have as good a grasp of the principles underlying Christian Education, and few are as able or effective in the public presentation of these principles. Miss Gregg is able both to inform and inspire a group of teachers or parents concerned with religious education; and she is very wise and helpful in personal counseling. Her general viewpoint is that of American liberalism at its best. She is, herself moreover, a dedicated spirit."

She has had years of experience in the International Council of Religious Education teaching in training schools, writing and carrying out research projects. She is an Ordained Congregational Minister. She is making her home in Topeka with her mother and commutes to Lawrence four days each week. Under her leadership the church school is improving rapidly both in numbers and in quality of work done.

TYSON TO CENTRALIA

Dan C. Tyson, for the past year and a half minister at Almena, began work September first at Centralia. Mr. Tyson is a graduate of Doane College and has had one year at Chicago Theological Seminary. He plans to take some advance work at Kansas State College next semester.

In writing for the Pilgrim Highway three years ago Dan stated: "I am going to be a minister because the world needs ministers. No other field



Dan C. Tyson

offers so great a challenge to a young person in the crisis of today. The Christian Church is the one institution in a position to assert itself to unify society."

With Mr. and Mrs. Tyson in the Centralia parsonage is a small daughter just past a year old.

"TOWARD MORE EFFECTIVE TEACHING"

The what, why, and how of audio-visual education in the church is the subject of a most useful and attractive manual published this month by the International Council of Religious Education.

In a few brief, to-the-point pages, cleverly illustrated, the following questions are answered: What are audio-visuals? Are audio-visual methods and materials effective in Christian teaching? What are the functions of the audio-visual committee? How best use audio-visuals? What about equipment and physical facilities? How can common pitfalls be avoided? What are the best sources for additional information and suggestions in this important area of the Church's responsibility?

Every audio-visual education committee in a local church should secure one of these new manuals, "Using Audio-Visuals in the Church," (75c), and a copy also of the 1950 Audio-Visual Resource Guide for Use in Religious Education, (\$1.50). Both are available through the International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Ill., and through your nearest denominational headquarters.

—GERALDINE GREGG, *Chairman*
Conference Audio-Visual Committee

HELPS FROM MILFORD

Everyone admits the value of visual education in religious work. The average rural church, however, often finds it difficult to finance an effective program. At Milford we have secured excellent results by the use of two

relatively inexpensive projectors. The first of these is an Argus p-100 whose 100-watt power is satisfactory for both slides and film strips in a smaller church.

Our chief innovation is the use of a very economical but highly satisfactory opaque projector. This instrument is known as the Besseler Model O. It can be purchased from the Besseler Company for \$30.00. By the use of a 150-watt flood light bulb it produces very clear images of any card, picture, or magazine clipping. Such pictures may be placed directly under it and a surface area of five by five inches can be shown at once. Since this method is not satisfactory for a sequence of pictures, however, we have devised a slide of metal which fits between the guide furnished on the projector and another guide added at the proper distance back of it. The edge of this slide overlaps slightly as does the barrier in the center so that a picture cut to five by five inches is firmly held in place when slipped in at the end. While one picture is shown the other end of the slide is exposed for the next picture, so that the same system is used as with a slide projector. With this attachment a sequence of pictures can be rapidly shown.

By means of illustrations cut from National Geographic and other magazines as well as religious publications, we now have pictures representing various nations, religious stories, and scenes from nature. This method requires no cost for slides beyond the labor of cutting them out. It is particularly effective with young people's groups.

By the use of these two projectors, a great amount can be accomplished with surprisingly low expenditure.

—G. WALDO CRIPPEN.

Have you used the movie "SECOND CHANCE" and the filmstrips "The Church Was There" and "Success Story"? All available at the State Office at your request.



Ellis Congregational Church

Ellis Goes Ahead

When the Reverend Fred Smith and his wife Lucy arrived at Ellis on May 1, 1949, they entered a parsonage, completely cleaned by the ladies and friends of the church. They also found that the church had been re-roofed; the social rooms cleaned and these improvements indicated that here were a people all ready to keep on going. That indication has been verified.

Congregation began to increase until the average for the first 6 months of 1950 reached 112. The Church School has doubled in attendance; 3 Pilgrim Fellowship Groups are in process of organization; a Friendship Club has been organized for the married couples; and the Ladies' Aid has added new laurels to its already famous history.

Many improvements have been added to the church properties during the 17 months pastorate of Mr. Smith. The church sanctuary has been cleaned and the floor sanded. This was largely the project of the Ladies' Aid, whose receipts for the Annual Bazaar last December was a record for many years. Another record is

being worked for this year.

The Pilgrim Fellowship groups sent 12 members to Camp Wa-Shun-Ga, each delegate receiving \$7.50 toward expenses which was raised by an ice cream social and Hobby Show which drew more than 300 people. The young people correlated their worship services with a painting course in plaque work led by Mrs. Smith. The attendance averaged 21.

Gifts of antependias, a new Pulpit Bible, a Sallman Picture, a new Guest Book, new hymnals in Church School and additional books in the church, have added to the worship atmosphere of the church. The ladies have secured new folding tables and other improvements in the social rooms and the church has been completely re-wired. All bills have been met with a balance still in hand. The loan debt from the C.C.B.S., has been reduced \$1,000.00.

Two bequests of \$5,000.00 each have come to the church in the last 18 months.

In September of this year a Consonata Organ was given to the church, to be known as The Nicholson Me-

morial Organ. The ministry of music has been increased by the formation of a Junior Choir.

The church has gone over the top in its giving to benevolences. The Guest Book shows that visitors from 15 states and 3 continents have visited us, but the best experience of all is in the attendance of the local people; the greatness of which is largely due to the intensive pastoral work carried on by the pastor and his wife in this parish of 900 square miles.

PLEASANT HOME DEDICATION

What a surprise to learn late in September that by the last of October a new church building would be ready for dedication at Pleasant Home.

This rural church is located about nine miles northwest of Brewster, Kansas. For several years their building had been inadequate both in size and equipment. In the spring of 1949 they began a building fund campaign and raised \$5,000.00 in cash and \$5,000.00 in pledges, but very soon after that hail wiped out the wheat crop in most of the area.

The 1950 wheat crop was spared and immediately following its harvest, excavation began; work on the footings and the walls progressed at a rapid pace. Mr. John Miller, Builder and Contractor, agreed to use as much volunteer labor as was available. Some days as many as twenty men of the church worked hauling away dirt, hauling in sand, pouring cement and driving nails. Leaders in the working crew were Troy Dillinger, Chairman of the board of trustees and Carl Mayer, Chairman of Men's Work.

The new building is 30 by 58 feet in addition to two class rooms on either side of the chancel. The full basement, free of posts, includes a kitchen, large dining hall, rest rooms and furnace room. The church is heated by an oil furnace automatically controlled. The structure costing

about \$20,000 was completely paid for when it was dedicated on October 29. Supt. L. M. Rymph was Guest Speaker at the Dedication Service.

"DEMOCRACY IN ACTION"

You can strengthen democracy in your community by organizing a discussion and action group in your church. Several years ago Rev. Shirley Greene helped the Congregational Churches in Vermont start fourteen such groups. They became interested in a great variety of projects among which were the following: School bus transportation, school consolidation, Red Cross swimming classes, improvement of telephone service, assistance to European Displaced Persons.

Mr. Greene who is the Agricultural Relations Secretary for the Council for Social Action came to Kansas on October 11 and 12 to assist our State Social Action Committee in setting up a similar program among the churches in our state. A school for discussion group leaders was held under his direction at the state parsonage in Topeka. The purpose was to train pastors and laymen and laywomen in the technique of organizing and guiding small discussion and action groups. A handbook called "Christian Democracy in Action" has been published by the Council for Social Action and sells for ten cents.

Among those attending the school were Rev. C. G. Nelson, Wakefield; Rev. Frank Richard, Partridge; Rev. and Mrs. Heinz Schwarz, Onaga; Rev. William Roosa, Great Bend; Mr. Guy Gebhardt, Wichita Fairmount; Mrs. W. D. Ross, Emporia First; Rev. Dan Tyson, Centralia and Rev. Charles Brewster, Manhattan. These leaders are available to help any church which is interested in organizing a discussion group. This is a way in which we can make our churches more effective in the life of the community.

—CHARLES T. BREWSTER.

Gleaned From the Planning Conference

WOMEN'S DEPARTMENT

Recommended that the men of our churches become more acquainted with our Missionary literature, through programs at couples clubs, study groups, etc.

Voted to grant a \$200.00 scholarship to Louis Bender to help him with his further studies at Chicago Theological Seminary, and with it to express appreciation of Mr. Bender's outstanding service in two marginal churches within the state.

The Women's Board also authorized payment of the \$250.00 Paul Bockoven Memorial Scholarship to Bob Dewey who is completing his seminary work at Yale this year.

—MRS. JOHN W. GIBSON, *Pres.*

CONFERENCE CENTENNIAL COMMITTEE

Matter under discussion was that of the observance of the 100 anniversary of the founding of Congregationalism in Kansas, the observance to be held in the spring of 1954.

The following items were discussed:

Place of meeting for the centennial observance at Plymouth Church, Lawrence. Time: May, 1954.

Moderator of the General Council to be invited.

A history of the 100 years of Congregationalism in the state of Kansas to be compiled by some competent person; ; that person yet to be selected.

The presentation of a drama or pageant depicting the outstanding events and personages of Congregationalism during that 100 year period, emphasizing the work and life of such persons as Arthur Holt, Charles M. Sheldon, John B. Gonzales, Noble S. Elderkin and others.

The possibility of having certain portions of the observance telecast and broadcast by radio.

The holding of the observance on Sunday so that ministers and laymen from churches throughout the state could attend, dismissing their own services of having laymen take charge where possible. Where the latter is desired a centennial sermon might be compiled, mimeographed and sent to the various churches for the occasion.

—WALTER UPTON, *Chairman.*

EVANGELISM COMMITTEE

A goal for 20,000 members in Kansas by the 1954 Conference Centennial Celebration. This means a net increase of 3,722 members — twice as many as we gained in the past four years.

Each Kansas church has been asked to accept a goal for the four year period.

—ELMER ERICKSON, *Chairman.*

CHRISTIAN EDUCATION

A \$600,000 Christian Education Operating budget was recommended.

Plans were made for special emphasis on Family Life with Mrs. T. A. Howell as Chairman of that department.

It was recommended that a conference committee take over the plans for Ministers' Convocation and the Christian Education committee be relieved of this responsibility.

Plans were made for securing a Religious Education leader for our State Conference programs.

—DALE TURNER, *Chairman.*

STEWARDSHIP COMMITTEE

Plans were laid for graphic presentations on stewardship to laymen at sectional meetings at the Fall Association meetings with Gordon Jones as leader.

Such a presentation be made to ministers as a part of their convocation program in February.

Promotion of table banks in every home from Thanksgiving to Christmas to be given as a Second Mile Gift for Our Christian World Mission.

— S. J. WILLIAMS, *Chairman*.

SOCIAL ACTION

Promotion of small discussion and action groups in each local church. Use of National leaders for several days in one single church and community.

— CHARLES BREWSTER, *Chairman*.

TOWN AND COUNTRY COMMITTEE

Recommended extensive promotion of the Annual Rural Pastor's School held at Manhattan each year.

Plans were made for representation at the Convocation on the church in Town and Country to be held at Columbia, Mo., Nov. 7-9, 1950.

— MILLARD MARSHALL, *Chairman*.

SALEM CONGREGATIONAL CHURCH

This church at Leavenworth formed by the merging of the Salem E & R and the Congregational Church is continuing as a merged church. The Rev. Howard Poetter is the minister.

COLONIAL CHURCH

The new church in Prairie Village was two years old September first. Two complete worship services are being held each Sunday morning. Services during August were conducted by the laymen.

INTERIM PASTOR

The Rev. Reuben Trickey of Alton, Illinois, has been called as interim pastor at Kansas City Welborn. Mr. Trickey comes to Kansas highly recommended by ministers and lay people, as an outstanding leader. Mrs.

Trickey is a sister of Dr. Paul Reynolds and a fine worker in all phases of church life. We welcome them to Kansas.

WICHITA PLYMOUTH

Construction on the new educational plant will begin soon. At a Planning Conference on September 8, Mrs. Judson E. Fiebigler brought inspiration and issued a challenge. The first Sunday of each month is "Family Sunday" when all children from the fifth grade up will sit with their parents in church rather than attend the regular Church School classes. On September 25, Mr. Frank Korab of Kansas City brought a message to the Clifton Club.

ANNIVERSARIES

Topeka First Church celebrated its 95th anniversary on October 25, with a dinner and program. The Rev. S. J. Williams of Emporia was the guest speaker.

Wakefield Madura Congregational Church celebrated its 75th anniversary with Sup't Rymph bringing the anniversary message at the morning Service.

RELIGIOUS EMPHASIS WEEK

Topeka observed the week of October 15-21 as Religious Emphasis Week with the following guest leadership: Bishop Raines, Edgar Guest, Dan Poling, Starr Dailey, Glenn Harding, Glenn Clark and Roland Brown.

RELIGION IN AMERICAN LIFE

November 1-30, 1950

A nation-wide, non-sectarian program to strengthen religion in personal and community life sponsored by 21 national religious bodies. Listen for radio programs.

GO TO CHURCH!

Kansas Women's Department

Mrs. John. W. Gibson, President

PROGRAMS ARE PLENTIFUL

"I just don't know what to have for a program." No Congregational-Christian woman need ever to say that, for there is a wealth of material available at small cost. In the first place, be sure you have a subscription to Guide Posts, seven issues for twenty-five cents, then for news of our Missionaries over the world, get the "Letter of the Month" at 50 cents and the "Envelope Series" at twenty-five cents. All local presidents in Kansas have received "Adventure in Reading" and the "Missionary Education" pamphlet for the current year. "Adventures in Reading" lists many worthwhile very late books, which are worth reading and reviewing. "Missionary Education" contains books and pamphlets on our two themes for this year, the Near East and Our Christian Community. Mrs. Charles T. Brewster, 710 Poyntz, Manhattan, has a complete library of all the books found in "Missionary Education," and will loan them to you for the cost of postage. Many societies purchase the two basic books for a little over a dollar, then borrow the others. For programs already packaged, buy "Thy Will to Do" at thirty-five cents, and for information about your society's relationship to and place in the National Fellowship of Congregational-Christian Women send twenty cents for the Manual published by the Fellowship at 287 Fourth Ave., N. Y. 10, N. Y.

After you have used all these suggestions, why not try a program on Africa, getting a map and locating our missions in that most tragic of race-divided peoples? Study what we are doing in India, try to learn something about Turkey, look at Micro-

nesia, fly to Puerto Rico.

Programs — how little we all know about the world and our Congregational-Christian part in it, including the Bible and Bible lands!

— MRS. JOHN W. GIBSON.

MID-WEST REGIONAL DELEGATE

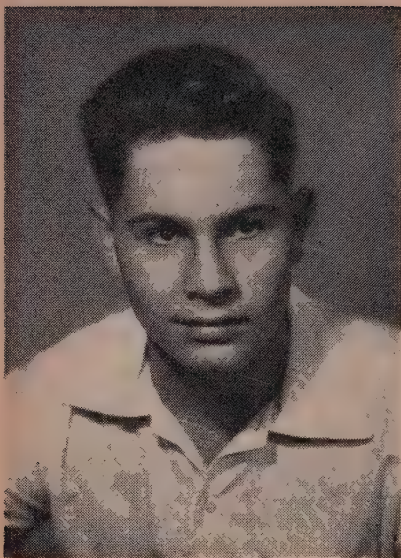
Mrs. Charles T. Brewster of Manhattan represented the Women's Department at the Mid-West Regional Meeting October 16-19, taking part in the program assigned to Kansas and attending the sessions held for the state presidents.

NEW MANUAL

Twenty cents buys the New Manual for the Fellowship of Congregational-Christian Women. It may be ordered from the Fellowship at 287 Fourth Ave., N. Y. 10, N. Y. If women's groups wish to know what to do, and how to do it, get the Manual. If programs are difficult to prepare, order "Thy Will To Do" from the same address, sending thirty cents for it.

TALENT MEETING

Women of Pilgrim Guild of Wichita Plymouth have already paid \$4,000 of their \$10,000 subscription to Plymouth's new Educational Building. One of the circles of the church had a "talent" meeting recently in which each member told how she had earned the \$10.00 extra gift she had contributed. Teaching square dancing, serving meals, typing letters, raising chickens, making dresses and aprons, as well as selling old gold, were some of the talents used.



Jim Bass, State President

Nancy Hubbard, Social Action and Dave McMullen, Inter-denominational Action.

Rev. O. E. Bonny brought the evening address on "Blessed are the Sensitive" and Dr. J. Henry Hornung spoke at the Morning Worship on "Where and With Whom Do You Live?" Business meetings were presided over by Jim Bass, State President, Uncle George Fisk, newly elected State Sponsor, brought the closing meditation.

Pilgrims returned to their local churches resolved to make the ideals of Pilgrim Fellowship real in their home groups.

* * *

DEBBIE BREWSTER STILL IN EUROPE

Excerpts from Letters

Debbie finished her Junior year of High School in Berlin and left with reluctance, because she had had a very interesting time. On her way to Geneva to be with her aunt, she and her cousin went to Oberammer-

Almost two hundred Pilgrims again made their trek to McPherson at Teachers' Meeting time, November 3 and 4 for the second Annual State-Wide Senior P.F. Rally. Many groups and individuals helped to make it a successful and worthwhile time, but our biggest thanks go to the Rev. Vernon Benson and his people for the use of their lovely church, the bounteous meals and a comfortable night's lodging.

Uncle John Rossel and the Wichita Plymouth P.F. were in charge of the "get acquainted" mixer. Osborne and McPherson Pilgrims contributed worship services. Topeka First brought their Hobo Band.

Manhattan presented an original skit on Missionary Action while Uncle Dale Turner made playtime a jolly experience.

Delegates to the Milwaukee P.F. Council presented a panel under the leadership of Uncle Elmer Erickson; Jim Bass stressed Missionary Action; Roger Milberger, Personal Action;



Rev. George Fisk, State Sponsor

gau to see the Passion Play. Her strenuous studying of the German language was rewarded by enabling her to understand almost every word of the 8-hour drama. It exceeded even her expectations and made a very deep impression on her. She loved the friendly Bavarian people, their clean, picturesque homes and the beautiful mountains.

STUDIES IN GENEVA

While in Switzerland she has been studying French equally hard at the University of Geneva. Of the classes there she writes: "The University work continues to be just wonderful. I really love it more than I have ever loved school work before. Our classes are just one interesting thing after another and our professors are marvelous. Two of them can't speak any English. This afternoon we are going to the United Nations Palais, where we will be given a complete tour. I have met some wonderful people. The Indian "Prince" as we call him, is a card. The two South African girls are my best friends, and we have a marvelous time. Part of the class is German, so I can keep working on my German too. There are only 3 Americans and we are about the dumbest of the lot. But I'm going to work awfully hard, and I love it.

CATHEDRAL OF STRASSBOURG

This afternoon I went to the famous Cathedral of Strassbourg, one of the most beautiful in Europe. It is immense, yet so beautiful and inspiring. I can't explain the feeling it gives you, but it was absolutely wonderful. And Johnny, you would have loved the marvelous astronomical clock which is there. It tells the day, the year, the condition of planets, when there is going to be an eclipse, suntime, startime, etc. At twelve noon it goes thru a regular cere-

mony. Little figures come out. First, "death" struck the hour; then a little gnome turns over an hour glass; then the 12 disciples march around and Jesus actually blesses them. When Peter went by a cock crowed three times. "Babyhood," "youth" and "middle age" follow on the quarter hours. It's absolutely fascinating.

CHURCH SERVICE

Sunday, we had a most wonderful day. It started with a church service in St. Paul's (Protestant) Church. The communion service is quite novel. We went up to the front of the church by rows, knelt and received it there, real red wine. The organist played the most beautiful music during it all. It sounded just like I imagine it would feel to die and ascend into heaven. Quite different, but so inspiring.

ONE SUNDAY

One Sunday we drove thru beautiful Alsacian territory for 60 KM to Hunspach. The whole little village had been preparing for days for our coming, and we were given a royal time. All the men, women, and older boys and girls were in their native Alsacian costumes, so beautiful and colorful. They did some of their traditional dances; so graceful! The houses were lovely, German style, with real storks' nests on the top. So quaint. It made you feel as though time had gone back 100 years and there weren't any Korean wars or atom bombs. We were soon served a wonderful dinner by the boys and girls. They came parading up with the platters of food, and the band played and we clapped. Oh, it was gay. Coming home, Uncle Charlie showed me some of the villages where he fought during the war, and the houses he stayed in. How terrible it must have been! The houses were

full of holes, and so pathetic. "There just can't be another war . . ."

Debbie hopes to get up to Paris and down to Italy before classes start again in October. She will be at the University again until Christmas; sailing for home January 9th in time

to start second semester in Manhattan.

JUNIOR HI RALLIES, November 19

Eastern at Centralia.

Southern at Newton.

Western at Osborne.

Our Christian World Mission

KANSAS REPORT TO SEPTEMBER 26, 1950

YOUR FAITH — YOUR WILL — YOUR HELP — ARE NEEDED FOR THIS TASK

THE WORLD IS IN DESPERATE NEED PHYSICALLY AND SPIRITUALLY

Church	O.C.W.M.	Paid	Second Mile	Church	O.C.W.M.	Paid	Second Mile
Almena	\$ 350	\$ 175.00	\$. . .	*Matfield Green	75	10.00	....
*Anthony	500	250.00	....	*Milford	300	300.00	15.75
*Ash Rock	75	37.50	....	*Mound City..	...	6.75	....
*Athol	100	75.00	....	*Mount Hope..	400	200.00	....
*Carbondale . .	100	55.00	12.05	*Muscotah . . .	150	37.50	....
*Centralia	300	200.00	23.00	Neola	50	....	....
*Cora	75	....	....	Newton	500	20.00	\$2.00
*Council Grove	300	200.00	....	*Olive Hill . . .	100	50.00	....
*Cumberland . .	50	3.60	....	Onaga	200	50.00	....
Dover	100	75.00	9.45	*Osborne	500	606.59	\$03.57
*Downs	250	187.50	....	*Ottawa	500	250.00	....
*Ellis	300	150.00	....	*Partridge	400	400.00	\$5.03
*Emporia First	1,200	600.00	205.51	Pauline . . . . .	...	....	10.70
Emporia Sardin	200	100.00	31.00	*Pleasant Hill..	50	50.00	14.66
*Eureka	500	273.40	10.50	*Pleasant Home	300	300.00	\$00.00
*Ford	400	300.00	120.00	*Plevna	120	40.00	....
*Garden City..	800	135.00	135.00	Russell	500	375.00	29.31
*Garfield	150	75.00	5.00	*Sabetha	1,500	1,125.00	272.30
Gaylord . . . . .	...	....	67.33	*Sedgwick	300	100.00	....
Great Bend . . .	2,000	....	....	Seneca	150	75.00	15.26
*Haven	300	75.00	69.50	Severy	75	....	....
*Hiawatha . . .	100	50.00	10.50	*Smith Center . .	300	150.00	8.45
*Hutchinson . .	400	170.00	50.41	*Stanley	300	225.00	68.00
*Independence	200	200.00	75.00	*St. Marys....	25	25.00	13.00
Kansas City				*Stockton	300	300.00	252.38
* 1st Pilgrim..	645	322.50	10.00	*Tonganoxie . . .	300	225.00	14.50
* Prairie Vill..	150	342.42	....	*Topeka Cent'l	3,300	1,077.15	10.00
* Rosedale . . .	400	217.73	....	*Topeka First..	1,200	800.00	10.00
* R'sed'le-Ply..	...	....	....	Topeka Seab'k	300	....	....
* Ruby	250	186.81	24.50	*Topeka Seam'n	600	495.00	....
* Welborn . . .	800	600.00	168.73	*Towanda	100	....	....
*Kinsley	400	100.00	14.75	Udall	75	18.35	....
*Kiowa	124	62.00	15.60	*Wakefield . . .	300	150.00	58.00
Kirwin	50	50.00	5.00	Wabauensee . . .	25	....	....
*Lawrence Ply.	3,600	2,491.05	....	White Cloud..	50	....	....
*Leavenworth..	200	150.00	....	*Wheaton	150	75.00	27.30
*Lenora	300	300.00	89.45	*Whitewater . . .	....	422.28	148.60
Leona	50	....	....	Wichita			
*Lincoln	100	75.00	....	* Fairmount . . .	1,800	1,200.00	41.65
*Little River..	200	200.00	....	* Plymouth . . .	5,000	3,712.50	510.19
*McPherson . . .	1,000	250.00	55.00	Undesignated..	...	280.80	....
*Maize	150	75.00	21.90				
*Manhattan . . .	2,000	1,600.00	162.24				
*Maple Hill . . .	100	50.00	....				

TOTALS. . \$39,564 \$23 11.143 \$3,514.07
*Indicates Per Capita is Paid.



What Is Stewardship?

ALBERT D. STAUFFACHER

Two men, going to a laymen's retreat, were heard to say, one to the other: "What is this stewardship men are talking about? What does it add up to in daily living? Where does it gear into the average man's life?"

The other fellow said: "I wish I were a bit clearer on that matter myself. These fellows seem to have

hold of something that means a lot to them. They say that this is what the church needs to make it strong. Some say this is what the nation must come to if it is to survive. One fellow put it this way, 'I find my needs are all met in the discovery that I have something the Father can use.'

"It takes a lot of pull and urging

to get most men to give their time and talent and money to the church. But these men give gladly hour after hour, and dollar upon dollar, and they have fun in doing it. I wish I knew the secret of what they have found."

What is the answer to the questions of these men? That we may remember it the more readily, I am going to hang my answer on three pegs, each beginning with the letter "P." Stewardship is a principle, a plan, and a power.

DIRECTION TO LIFE

Webster defines principle as "a fundamental truth, a belief that gives direction to life and behavior." The principle of stewardship that gives direction to life and behavior is the acceptance of God's entrustment to us.

I do not look upon stewardship as something demanded of us, or imposed upon us, but rather as something that confers an honor upon us, that clothes men with dignity and meaningful vocation. Just as we love God because he first loved us, so we become his stewards, his trustees, because he has first conferred upon us a great entrustment.

He entrusts us with things, facts, powers, ideas, ideals — the raw materials with which we build our lives. These are all given, not earned.

This is true of our physical, mental and spiritual powers, the laws that determine and direct individual growth, human togetherness, and fellowship with God. This is true of the majesty, might and mercy revealed in nature, the hand of Providence in history, and pre-eminently the gift of God in the gospel of Jesus Christ. All these materials and powers and aids are given, not earned. They were here when we came; they will still be here when we are gone. We are the inheritors and users of these for the time being. We are not their owners. They are given, not earned.

God entrusts us with free action.

He commits to us the "tools of creation" and the freedom to advance or to damage the plan of the Creator.

He entrusts us with his sovereign will and purpose. In using the word "sovereign," we are not thinking of a totalitarian tyrant upon a throne, but a grand designer with a design woven into the structure of the universe so that life can find its fulfillment in that design and in none other.

God has written his will and purpose for man in the very structure of the universe. There is something in the constitution of things that cries out, "No, No, No" to every plan and device of man that is contrary to God's will and purpose. Man will never hear God's eternal "Yes" until he builds life upon the blueprint of God's thought and will.

HIS PLAN PROCLAIMED

God has proclaimed his plan through the prophets of all true religion. The plan, the idea, became alive in Jesus Christ. In him it took on flesh and blood and lived among us, full of grace, truth and power. It has always been inherent in the conscience, faith, hope, and dream of man, but in Jesus Christ, God's will and purpose for man were fully revealed, his sovereignty over all human affairs triumphantly demonstrated and his power for the fulfillment of his purposes abundantly released — and then entrusted to man, to us as stewards, for fulfillment.

In the acceptance of so honorable an entrustment, the duty of stewardship becomes a high privilege. There is now no thought of demand or pressure. Appreciation leaps to embrace goodness. Responsible action rejoices in strong discipline. The human will finds its freedom in divine obedience. In the pursuit of such a stewardship, man kneels before his God in humility, gratitude and commitment.

The plan of stewardship makes provision for the continuous flow of our

gratitude to him and our responsible concern for our fellowman.

STEWARDSHIP DEFINED

Christian stewardship is defined as "the practice of systematic and proportionate giving of time, talent, and possessions, based on the conviction that these are a trust from God, to be used in his service, for the benefit of all mankind, in grateful recognition of Christ's redeeming love."

The plan for carrying this out is simple. First, one commits himself to God. Then, in acknowledgment of his stewardship, he sets aside a definite proportion of his income — usually beginning with one-tenth — likewise a proportion of his time and talent, all these to be used in good works that bear the imprint of Christ's spirit and are done in acknowledgment of God's presence.

This does not mean that one is free to do as he pleases with the rest of his time and income. It does assure a regular, tangible, and continuous flow of gratitude to him and service to one's fellowman.

Immediately, questions and objections arise.

Does not all that we are and have belong to God? How can you be content with setting aside a portion only?

This is one of the danger points, where, unless we watch ourselves carefully, we lose the power of a splendid spiritual companionship. Many people stand halting between the vague generalization that all belongs to God and the adoption of a simple plan whereby proportionately, regularly and systematically, there flows from us, through God, and to our fellowmen, the spiritual counterpart of what we are and have.

I once heard of a man who complained that ever since he had promised at the altar to endow his wife with all his earthly goods she kept asking him for money. When asked what she did with all he gave her, he

replied, "I don't know. I ain't gived her none yet." The endowment of all his earthly goods was a generous and beautiful gesture, but it wasn't working. It was there in good intention, but it wasn't building a home, releasing love, and establishing security. There wasn't a continuous flow, regular and dependable of his earthly goods, through love, to her.

Some say this proportionate giving is mechanical and legalistic. It does not apply to love and grace relationship between man and God in Christ.

MORE THAN MECHANICAL

Even love and grace are richer when they are regularly acknowledged and orderly observed. Stewardship is mechanical and legalistic only in the sense that the production of a harvest, the restoration of health, the building of a home, and the production of character are mechanical. These all require the careful observance of rules and routine, but the end-result is far more than a mechanical process. It is that plus the multiplying power that proceeds from the benediction of God.

Once more men say that this proportionate giving is mere bookkeeping. It does involve bookkeeping; but it is more than that. It is the keeping of a high choice. It is the fulfillment of a noble resolve, formed on some peak spiritual occasion. Like the man who at the altar says, "With all my earthly goods I thee endow," and then as a token thereof, places a costly ring upon the finger of his love, so the steward at some high moment when he has found the Lover of his soul, says, "I will not forget the goodness of God, nor my part in life as a responsible person. Now, while gratitude runs high in my soul, I will set aside a proportionate amount of my income, my time, my talent, enough to be worthy of him and costly to me. This gratitude I will tangibly express afresh each time I receive my

income in setting aside this portion to take as a worthy offering to the place of worship and into the expression of my love and concern for his children. Then I will fail not in my primary loyalty, however busy, involved and absorbing life becomes."

Proportionate giving is making a choice, sealing a covenant, keeping a purpose, fulfilling a priority out of love to God and concern for his children. It is a life plan for the regular expression of one's gratitude to God and one's concern for his fellow man, God's children everywhere.

POWER MULTIPLIES

The power of stewardship resides in the multiplied increase of the gift when dedicated to God. He uses what we give to feed multitudes even as he used the lad's loaves and fishes.

"An ordinary contribution box has become an instrument by which the contributor can touch every continent and do a work for Christ where his own footsteps can never tread."

What does God do with the fruits of our faithful stewardship? He adds thereto the benediction of his Spirit and translates our time and money into churches, schools, hospitals, printing presses, communicating through them his courage, comfort and strength to people everywhere.

Through these gifts the worship of God is exalted in a godless world, the dignity and value of the individual are upheld in a world that degrades individual worth, a world Christian community is born, bound with ties that hold the world together in understanding and unity.

BENEFITS UNTOLD

We are still at the beginning of this immortal occupation for the development of man and his universe. Mr. David Lilienthal is reported to have remarked, "It is earlier than we think in the development of atomic energy." Beyond the ordeal of making

this power safe for mankind, he sees benefits untold for the human race in this new kingdom of power.

God has still greater things to reveal to us. He has done so much with the little we have given that one trembles with excitement to consider what he might do if we brought him a worthy offering. The crumbs from the table of our plenty have fed so many, what would he not do if we brought a worthy return of our harvests. There would be no hungry, no comfortless, none without the knowledge of God and his redeeming grace.

At the close of Old Testament prophecy is the promise to the New Age:

"Prove me now," saith the Lord.

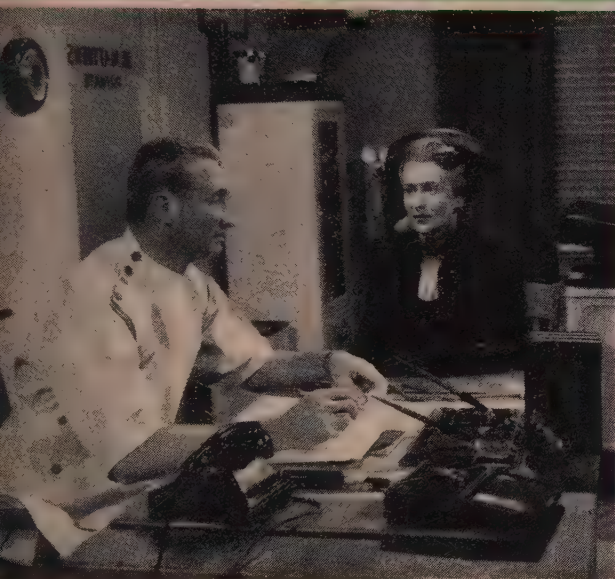
"Bring ye the whole tithe into the storehouse and see if I will not open the windows of heaven and pour out upon you a blessing such that the world shall not be able to receive it."

Hitherto we have brought so little, mere fragments of our plenty. Meanwhile we have squandered what the Father has given us in riotous living. Our nation has within its hands, and the people who pass within the shadows of our churches have within their entrustment, the time, talent, and money, which, if dedicated to God and his purposes, would save this world from all the tragic dangers that now confront us and would put mankind on the path to peace, plenty, and the fulfillment of God's plan.

Herein is our vocation as stewards. It is not enough that we practice stewardship ourselves. We are called to spread the evangel of stewardship until the spiritual potential of the nation is brought into the storehouse of God and then the windows of heaven will be opened for the world to see and behold the blessing he pours forth. This vocation of stewardship is *Our Christian World Mission*.

Dr. Stauffacher is Minister and Executive Secretary of the Missions Council of the Congregational Christian churches.

Second Chance



*A film
with an
important
message
for every
individual*

Alexander B. Ferguson

The film entitled *Second Chance* is now available to all Congregational Christian churches. It is a new and important feature-length sound motion picture, released by the Missions Council of our denomination and distributed through the State Conference offices as part of the Planned Education Program for strengthening the Every Member Canvass in the local church.

Second Chance was made in Hollywood especially for our own fellowship together with the Presbyterian and Evangelical Reformed Churches by a special production unit of the Protestant Film Commission.

It is based upon a story by Faith Baldwin—a Congregational laywoman—published in *Woman's Day* magazine, August, 1948, and adapted for the screen by Robert Presnell, Sr. Ruth Warrick, John Hubbard and Hugh Beaumont are starred in the principal roles. By means of the "flash-back" technique, an entire period of thirty years is relived by the same cast. The film is rated by all who are using it as the best religious release to date.

Ed and Emily Dean are a typical married couple, living in a Midwestern town. When the story begins, Ed Dean is in a bedroom of their com-



Daydreaming of the past, Emily recalls the outstanding events of her early married life.

fortable home packing for a trip, and reminding his wife of her appointment with the doctor next day.

Emily goes to the doctor and is told that she has only a short while to live. Stunned by this information, she starts toward home but sits down to rest on a park bench. As two young people stroll by she remembers the time many years before when she and Ed walked hand in hand through this same park.

MEMORIES

Daydreaming of the past, Emily now recalls in reverie the events and circumstances of her thirty years with Ed; the early years of their marriage, their first home, the eagerness with which they accepted the invitation of the young minister, Mr. Emory, to become active members and workers in his church, the coming of their first child, the feeling of happiness that they shared.

She remembers how active they were in the church, how they sang together in the choir, took part in the church school program, joined the couples' club and set aside time for calling on the inactive church members. Emily hears herself saying to an older couple on whom they have called, "It isn't that the church needs us; it's that we need the church. It has meant a lot to Ed and me to put the church at the center of our lives and join with others who are trying to do the same thing. We think we've found something. We want to keep it, and we want others to have it, too."

But after Dickie was born and then Jimmie, Emily sees herself giving up church activities, while Ed grows more and more ambitious to

Her husband shared her happiness in their first home and her keen interest in church.



get ahead as an employee of the local bank. They consider it important to meet the right people, and belong to the right club. To keep her home spotless becomes an obsession with Emily. Ed finds more and more reasons for working late. Inwardly, they are growing apart. No longer greatly interested in personal devotions or the church, their spiritual faith grows thinner. Finally, when their son is killed in the war, Emily reacts with the superficial complaint, "How could God do this to us?"

DIFFICULT DISPOSITION

As time goes on she becomes more dictatorial and petulant, becoming engrossed in her home to escape her sense of inward defeat and poverty. Then Jimmy decides to get away from Emily's domination. He finds a job, meets a girl, is married and brings his bride to meet her mother-in-law. But Emily resents her, treats her badly and makes the young couple's stay impossible. So, early

next morning, Jimmie and his wife leave and Emily still does not realize the kind of person she has become.

An evening or so later, a young couple calls at Emily's home to reactivate the Deans' interest in the church. The attitude of these young people, the very words they use, their sincerity and conviction, stir memories of a time when she and Ed looked forward to a life of spiritual as well as material success.

Emily recalls Ed's cynical remark after their visitors had said goodnight. "Fine young couple," he sneered, "I hope no one tells them what they have to look forward to." Her ears burn. Then she hears herself replying, "Maybe he doesn't want to be just a bank president." Ed asks, "How long is it since you've been to church?" She retorts, "What difference does that make? I've always tried to be a good Christian." Ed says, "Yes, your Christianity is very convenient. You get it out like a guest towel when somebody comes and then you fold



In their early married life Ed and Emily felt that they needed the church. They put it at the center of their lives. They felt that they had found something and they wanted to share it with others. They sang together regularly in the choir, set aside time for calling on inactive members and took part in the church school program.

it up and put it away on the shelf."

"How can you say those things to me?" she throws back bitterly. "Do you think you've been any better? I've raised our two children, taken care of your home, cleaned, cooked, washed, ironed, entertained, all so you could be president of a piggy bank. What did you ever do to help? Not one thing. You were always too busy." Then the despair of their hearts forces its way through all their subterfuge and Ed cries out, "Oh, Em, what's happened to us?"

UNHAPPY PERSON

Now Emily sees herself for what she really is—a frustrated, self-centered, unhappy person. She and Ed have lowered sights to the second best of life. Not by being outwardly evil nor by committing conventional sins, but by sheer blindness to life's deeper meaning and value, they have given themselves over to the trivial and superficial details of a materialistic experience that in the long run has let them down.

How Emily and Ed rediscover the way of true and lasting happiness is the climax of the story.

Few who have seen *Second Chance* have failed to realize that here is in many respects a picture of themselves and their domestic situation. For the theme, so simply developed by Faith Baldwin's skill, unfolds into a discerning commentary upon family life in most of our communities and churches. The emphasis upon material success and individual achievement; the feeling that the church may be a pleasant accessory to conventional living, but hardly an essential to actual life; the shirking of responsibility for civic and religious affairs, are all too characteristic of contemporary American homes. Here, then, is a film that lays bare the basic problems and offers an even more basic solution. It is a drastic and yet extraordinarily persuasive chal-

lenge to the best that is latent in modern America: a clear and resounding call to "put first things first."

Second Chance is provided free by the Missions Council to all Congregational Christian churches in the sincere belief that it will strengthen personal devotion and arouse spiritual conviction, both in respect to individual need and to the church's life and work. The entire family will see it with great profit. It combines entertainment value with a profound religious appeal. This is the first in a series of new films designed especially for our fellowship.

Supplementary literature, including a leaflet that can be used as a poster for mailing, together with a give-away piece which drives home the film's message, may be obtained also from State Conference offices in quantity lots without charge. It is advisable to communicate at once with your state office to arrange a date for using this film.

Mr. Ferguson is Director of Audio-Visual Aids of the Missions Council of the Congregational Christian churches.

At last Emily realizes that she and her husband have been missing the real value in life.



Youth MOBILIZES for a BETTER WORLD



"One of the most significant things to have happened in these postwar years has been the awakening of the young people of our churches to a greater sense of responsibility for the program and work of the church.

Indeed, some of the most devoted and challenging effort in the churches has been made by young people. As one of the national Pilgrim Fellowship presidents recently declared: "Young people, who have been told a lot about how they were the church of tomorrow, have discovered that they can be a part of the church today."

In this connection, the Iowa Pilgrim Crusade tells a story which typifies all that has been going on in the Pilgrim Fellowship of every state,

and from which certain conclusions may be drawn with close bearing upon the success of *Our Christian World Mission*.

TASK FOR YOUTH

In 1945, during ODT restrictions upon travel, a group of about twenty-five young people gathered at Clear Lake, Iowa, with Dr. Royal J. Montgomery, at that time superintendent of the Iowa State Conference. They decided that the Postwar Emergency Program, then being planned, was a task for young people as well as for adults. This group subsequently called together a larger representation, including some fifty young people, who there caught the vision of a Pilgrim Crusade in Iowa. Setting definite ob-

jectives for the development of the religious life of individuals, through more attention to Bible study and prayer, they proposed a financial goal of \$4,000 and authorized the preparation of a handbook to publicize the movement.

Next, they presented their plan to the nine association rallies and, following this step, held a special officers' retreat in each association. Teams were organized in each association to bring the story to every church. As a result, during 1945-1946, there was a marked increase of interest in the Pilgrim Fellowship, and much enthusiasm was shown in the special meetings for fellowship and cooperative effort which brought together many young people from various groups. Contributions, totaling \$5,800, went far beyond the original goal.

AMBITIOUS GOAL

This same spirit was evident at the National Council of Pilgrim Fellowship at Doane College, where national plans for 1945-1947 were laid by the Council. Iowa's financial goal was increased to \$10,000 and contributions reached a total of \$9,200.

The Iowa Pilgrim Fellowship made a special point during 1947-1948 to be of help in strengthening local Pilgrim Fellowship programs. A program guide was prepared, with a calendar for the year, including spe-



Pilgrim Fellowship members have found that they can be a vital part of the church today.

cial materials for local use throughout each month and season. A training conference for younger personnel of the association was held.

Another and improved program guide was published in 1948-1949. Challenged by the failure to meet their very high financial goal in the previous year, the young people daringly lifted their sights for the coming year to \$15,000. Many groups had meanwhile developed work projects for earning money in behalf of the Crusade, and one representative pro-

The Iowa Pilgrim Crusade tells a story which typifies all that has been going on in the Pilgrim Fellowship of every state, for these young people have shown that *Our Christian World Mission* is a task for youth as well as for the adult members of the church.





posed that on certain designated days each of the young people should devote a day of work for the Crusade. The plan was enthusiastically adopted, calling for a "Christ's Work Day." The movement spread from Iowa to other states, and was adopted at Milwaukee in 1950 as a National Council project. The giving this year in Iowa amounted to more than \$10,000.

HANDBOOK OF GOALS

A handbook of standards or goals for individuals and local groups, as well as for association and state officers, was prepared in 1949-1950 to make clear what a really active membership should be accomplishing. Then, as the original Crusaders began to relinquish their positions of active leadership, and, as the initial enthusiasm gradually declined, giving also dropped away so that the current total will probably fall to \$7,000, although before the Crusade year is ended, there may be an upturn in contributions.

Realizing that the younger members of the Fellowship should have an opportunity to gain a thorough understanding of *Our Christian World Mission*, a pictorial handbook is being prepared for use, along with *The Missionary Herald* and other materials, in presenting the churches' work around the world. Each Pilgrim Fellowship member will receive copies of these publications which will be interpreted to the groups at specially called retreats and rallies, after which teams will present their material to local churches and will carefully explain them to the young people. A thorough effort will be made so that



The young people agreed that on certain designated days they would devote a day of work for the Crusade. This "Christ's Work Day" idea spread from Iowa to many other states.

every member may understand *Our Christian World Mission*.

Here, then, is an interpretation of the Iowa Pilgrim Crusade, of its significance and expectations, in the light of what is happening throughout the country among our Congregational Christian youth:

1. The movement originated among the young people. They conceived it, planned it, sustained and directed it; convinced that they, as young people, may and should actively participate in the world mission of the church;

CHRISTIAN PURPOSES

2. It has its roots in a profound and sincere belief in Christian goals and purposes: a belief that needed no external stimulation and one that has proved itself highly contagious;

3. To translate their convictions into action, the Iowa young people hold a convention each year, in connection with the annual meeting of the State Conference. This they conduct themselves, with a minimum of adult guidance, coming really to grips with their responsibilities and making their own decisions;

4. This convention is followed by a retreat for state and association officers, in careful preparation for the fall program.

5. Team visitations to local churches are next in order and these are of central importance. They reach many who have missed the rallies and retreats.

6. A Winter Training Conference has augmented the total effort by preparing many younger leaders of real promise for the positions to which many of them will later be elected;

7. Christ's Work Day has not only produced good financial results, but has brought new vitality to many groups. It has given young people a feeling that they belong fully and significantly to a fellowship such as they have not enjoyed before.

8. Primary emphasis is laid in the Crusade upon individual participation and especially upon individual dedication. That which is earned on Christ's Work Day is considered to be over and above a mere donation: it is, indeed, a consecrated offering of self, a sacrament of daily living offered in Christ's name;

9. Christian growth is at the heart of the Crusade. The young people make no apology for raising money, or for asking their friends to share. They say that giving money to a great spiritual cause is a religious experience in itself, accompanying the disciplines of prayer, meditation, devotional reading and religious study: enriching relationship within the local group, strengthening local service projects and interdenominational activities, adding support to the local church and its program.

SIGNIFICANT GROUP

Let no one lightly or negligently pass over the work of our young people in the Pilgrim Fellowship. For they make up a significant group within our churches and are preparing to play a very substantial role in the church for years to come. Those who are young learn quickly, and the pupil of today may well become the teacher of tomorrow.

Mr. Foster has been the director of religious education for the Congregational Christian Conference of Iowa, and is now the new editor (November, 1950) of The International Journal of Religious Education.

Illustrations in this article by Religious News Service.

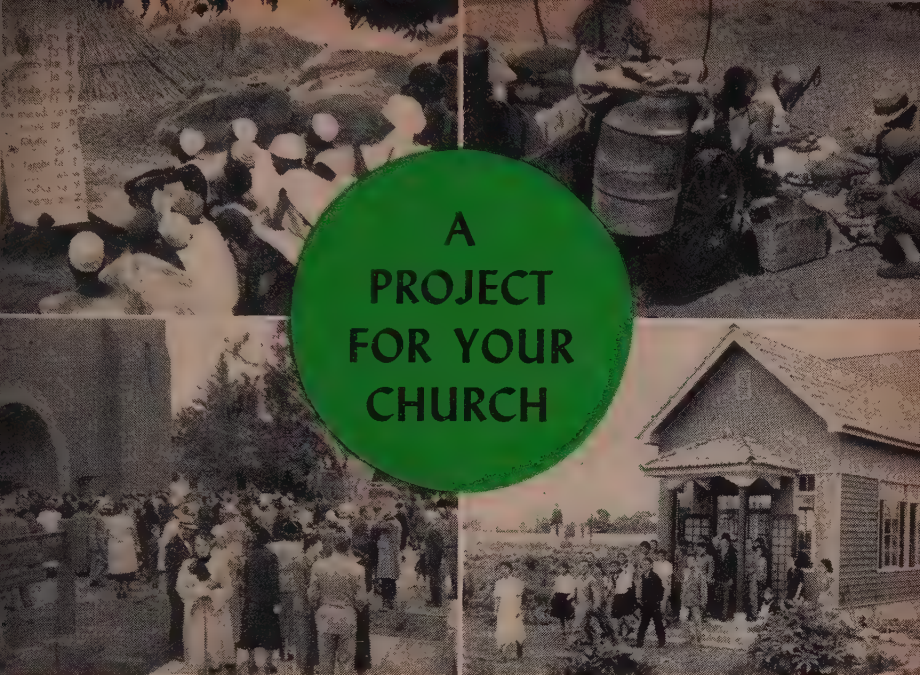
DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for July 1950

Total for 2 months ended July 31, 1950

\$ 5,485.50

\$13,320.96



A PROJECT FOR YOUR CHURCH

Available projects cover a wide range of activities.

What Is A Project?

A project is a person or a unit of work within *Our Christian World Mission* for which a definite amount of missionary money is allocated through the apportionment for a specified period of time.

Projects may be selected and supported by an individual, a church, a church organization, an Association, or a State Conference.

When a project relationship is established it is made meaningful through prayer, education, correspondence, and visitation.

A project relationship will result in greater interest, deeper concern, increased support, enriched spiritual life, and a sense of partnership and fellowship among all who share in it.

Prepared by RALPH R. SHRADER, Project Secretary

What Kinds of Projects Are There?

A. Projects are available under the following agencies:

1. The American Board of Commissioners for Foreign Missions;
2. The Board of Home Missions;
3. The Council for Social Action;
4. The Congregational Christian Service Committee.

(Many churches adopt projects under each Board to personalize the total program of our denomination. For project relationships within the State, correspond with the Minister or Superintendent of your State Conference.)

B. Most projects are of three kinds or types:

1. **PERSONS:** For example, a missionary, a student worker, a secretary, or a field worker under the American Board for Foreign Missions, the Board of Home Missions, or the Council for Social Action.



Learning the "Steps in Canning" at Brick Community Center, N. C.



Indian boys and girls enjoy their church activities.

2. INSTITUTIONS: For example, a hospital, a school, a community center in the U.S.A., or abroad.
(When a project is an institution or a unit of work, a person representing that work is chosen as correspondent.)
3. UNITS OF WORK: For example, the Commission on Evangelism, the United Nations Seminars, the work among refugees, the general work appropriation for a mission.

How Are Projects Related to Our Christian World Mission?

- A. All projects recommended by the Project Secretary are selected from within *Our Christian World Mission*;
- B. Because projects personalize missions and stimulate interest, they usually result in increased giving to the total program;
- C. It is recommended that each church choose projects which will symbolize the total work at home and abroad, and that the pattern of apportionment percentages voted by the State Conference be observed;
- D. Projects vitalize the church's program of missionary education and may be effectively used to promote proportionate giving, tithing, and stewardship;
- E. All apportionment money, including that allocated for projects, should be sent through the State Conference office.

How is a Project Relationship Established?

- A. The local church committee on Missionary Education and Promotion (or the equivalent) meets with the minister to consider the advantages of a personal approach to our Christian work at home and abroad through doctors, nurses, teachers, ministers, student workers, schools, hospitals, churches, and areas of work; and decides to adopt some person or unit of work as a project.
- B. When possible the Committee members invite the Project Secretary of the Missions Council to meet with them. Where this cannot be done, the Committee writes to the Project Secretary giving information such as the following:
 1. The church's special interests because of natural contacts or relationships with certain missionaries or specific pieces of work;
 2. The total apportionment giving of the church and the approximate amount which the church would like to allocate to each project;
 3. The approximate date on which the church expects to take action on proposed projects, and whether a Commissioning Service or Service of Recognition is desired.
- C. On the basis of information given by the Project Secretary, the Missionary Committee votes to recommend specific projects to the church for official action.
- D. Following the congregation's vote to adopt the projects, the committee registers all but the State Conference project with the Project Secretary. (Each State Conference will deal directly with churches adopting work within the State.)
- E. The Committee, in cooperation with the Project Secretary, makes arrangements for a Commissioning Service, or a Service of Recognition, where feasible.

How to Make Your Projects Meaningful

- A. Have all organizations represented on the Church Committee on Missionary Education and Promotion and make it responsible for the total program of missionary education and promotion in your church;
- B. Give careful consideration to the following suggestions, adapting them to local conditions:
 1. Include your projects in your total educational program. Use them as illustrations of what is being done at home and abroad through *Our Christian World Mission*. Arrange study courses, services of worship, discussions, all-parish meetings, displays and exhibits;



Mary E. Rowden, R.N.
Missionary to Turkey

2. Organize the correspondence with your projects so that they will receive letters from and become acquainted with different people and organizations in your church;
 3. Use pictures and articles from *The Missionary Herald* and clip materials from magazines such as *Life* and *National Geographic* which deal with the economic, political, and religious movements in the area where your projects are located;
 4. When your projects or correspondents visit your church, arrange a reception in their honor, invite them to speak in the Sunday morning service and to different church groups, and have them visit in the homes of your people;
 5. Show slides and colored movies on missions. Always relate the pictures to your project and to *Our Christian World Mission*;
 6. As your projects create a sense of urgency regarding the need, and develop a feeling of personal participation in the work, recommend to your church that it courageously and substantially increase its giving to *Our Christian World Mission*;
 7. Remember that you and your projects together help answer our Lord's Prayer: "Thy kingdom come, Thy will be done on earth as it is in heaven."
- C. For further suggestions regarding visual aids, study courses, resource materials, and a comprehensive program of missionary education in the local church, write to: The Missions Council, 14 Beacon Street, Boston 8, Massachusetts.

Comments and Testimonies

"Our problem is that of arousing our church members to a real and vital interest in *Our Christian World Mission*. It is my feeling that if we were directly in touch with a specific project our whole program would have more meaning and we would feel a new sense of responsibility."

A LAYMAN IN IOWA

"When we suggested at our annual meeting that our church adopt a project it met with unanimous approval—even with enthusiasm."

A MINISTER IN NEW YORK

"People think in personal terms. Abstractions come only by a prodigious effort of the mind. Missions mean people to you if you have a direct wire in through a missionary project. We know what it can mean to a church."

A MINISTER IN HAWAII

"I've changed my mind on this whole matter of missions since we adopted a project. I'm now beginning to see what we as a denomination are doing. More important, now that our people have personal representatives in India, they want to give to missions."

A LAYMAN IN MASSACHUSETTS

"I feel honored in being selected for a project relationship. I shall do my best to act as a link between the church in America and the church in India, trying to make the work as meaningful and vital as I possibly can."

AN INDIAN CHRISTIAN LEADER

"For more than thirty years our church has had representatives in China. This relationship has been more than a 'project.' It has been a personal friendship, steadily growing in strength and significance, influencing both young and old,



S. R. Pandit, national Christian leader of India

and increasing giving in our church as nothing else could possibly have done. It has given us a sense of personal identification with the church in China."

A MINISTER IN MASSACHUSETTS

"One of the greatest gains brought about by a strongly-supported project is a sense of partnership between the church and its work beyond the local community. It helps us remember that the whole enterprise of the Christian Church is our cause, and that wherever our teachers, doctors, nurses, and ministers go, there we too are at work."

A MINISTER IN NEW HAMPSHIRE

To establish project relationships, write to:

THE REV. RALPH R. SHRADER, *Project Secretary*,
14 Beacon Street, Boston 8, Massachusetts

Introducing . . .

FRANK L. EDWARDS

QUENTIN LEISHER

The Reverend Mr. Frank L. Edwards will assume on November 16 his duties as Associate Executive Secretary of the Missions Council with special responsibility for Christian stewardship and the Midwest Regional Office in Chicago.

Mr. Edwards is now Minister of Stewardship for the New York Congregational Christian Conference.

Born in Mercer County, Illinois, in a United Brethren parsonage, he became a Methodist during college days but sought membership in the Congregational Christian church immediately upon graduation from the seminary.

Mr. Edwards graduated from Denver University. His seminary is Iliff Graduate School of Theology, Denver. He holds a Master of Arts Degree from the Divinity School of Yale University and a Master of Sacred Theology from Union Theological Seminary, New York City. The Iliff Graduate School of Theology honored him with the Elizabeth Iliff Warren Traveling Fellowship, 1929-30.

Mr. Edwards was ordained by the Springfield Association of the Congregational Christian Conference of Illinois at Alton, Illinois. His pastorates are Highland, Ill.; Brooklyn Center, Conn.; Tuckahoe, Sherburne, Watertown and Amherst Community Church (Buffalo), New York.

Prior to his work as Minister of Stewardship, the New York Conference honored him with several positions of leadership and confidence.



Frank L. Edwards

For two years he served as chairman of the National Committee on Missionary Education and Stewardship. He was a member of the armed services in World War I and three years prior to going to college he was engaged in business in Peoria, Illinois.

Mrs. Frank Edwards, nee Ellen LaVerne Clutter of Springfield, Illinois, studied in the Springfield Teachers' College and holds a certificate in religious education from the Iliff Graduate School of Theology. William M. Edwards, a son, is minister of the First Congregational Church, Wallingford, Vermont, and E. Joan Edwards, a daughter, is a student at the Chicago Art Institute.

By birth, training, and experience

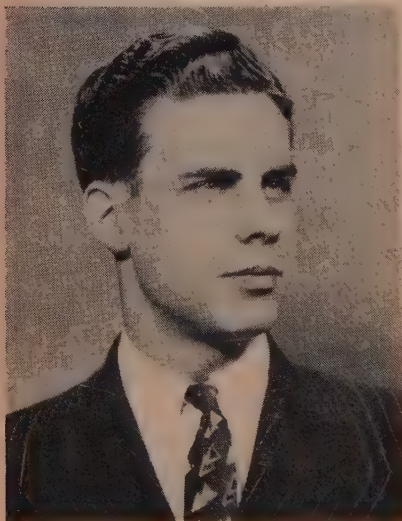
Frank Edwards is admirably equipped to shoulder the mantle so effectively worn by Howell B. Davies for twenty-three years and, in addition, to direct the promotion of Christian stewardship on a national scale and to serve as an Associate Executive Secretary of the Missions Council. As Minister of Stewardship in the New York Conference he has typified the spirit, shared in the planning and used the present techniques and tools of the Missions Council with out-

standing success.

The spirit in which he enters upon this new responsibility is indicated in these two quotations from his pen:

"*Our Christian World Mission* is the plan of action of those who have looked gratefully at God's gifts, sympathetically at man's need, and understandingly at Christ's cross;

"Christian stewardship is the intelligent and prayerful ordering of my whole life in terms of love and responsibility."



Quentin Leisher

On August 1, 1950, the Reverend Mr. Quentin Leisher of Cohasset, Massachusetts, came to the Missions Council as Secretary for the American Board of Commissioners for Foreign Missions in the Missions Council.

Mr. Leisher was born in Oelwien, Iowa, and educated at Whitworth College and Boston University School of Theology.

His father, the late Reverend Ralph

W. Leisher, held pastorates in the Baptist church in Romeo, Michigan, and Three Rivers, Michigan. His mother, Mrs. Estle M. Leisher, is now director of the Christian Community Center in Boise, Idaho.

Mr. Leisher is a man of versatile gifts and varied experience. He has served pastorates in two Methodist churches in Spokane, Washington, and in the Congregational Christian churches at Southboro and Cohasset, Massachusetts.

While serving in the U. S. Navy prior to World War II, Mr. Leisher visited numerous Pacific Island bases and, while stationed at Pearl Harbor, was active in the First Methodist Church of Honolulu.

Mr. Leisher, a trained musician, served as trombone soloist in the Navy Band. He is in demand as lecturer on James Whitcomb Riley, Edwin Markham and Abraham Lincoln.

Young in years but mature in experience, he now comes to the Missions Council to devote his life to the cultivating of interest in and support of the world-wide work of the American Board, in particular, and the total program of *Our Christian World Mission*, in general. We bespeak for him an open door to the attention, confidence and cooperation of our members and churches.

ADVENT

IN CHURCH AND HOME

Use DAILY DEVOTIONS

FALL ISSUE 1950

Containing The Advent Series

"NOW THE LORD HATH SPOKEN"

29 Inspiring Meditations By

DR. HOWARD CONN

Minister, Plymouth Church, Minneapolis

Chairman, Commission on Evangelism and Devotional Life

10 cents single copy — 5 cents each for 25 or more

Order from your nearest PILGRIM PRESS Bookstore

Materials Produced By

The Commission on Evangelism and Devotional Life

See Commission on Evangelism catalogue for
additional helps for the Advent Season.

"JESUS LOVES THE LITTLE CHILDREN OF THE WORLD"



Start a collection of dolls
(representing other children)
for Your Child

Ski

Ice Skater

Beach

Tennis

Roller Skater

DUTCH BOY — Blue Shantung Suit and
Hat, Yellow Felt Scarf, Wooden Shoes

DUTCH GIRL — Blue Shantung Dress,
White Organdy Apron, Wooden Shoes

These *Vogue Dolls* \$3.50 each

Send for your doll today

WITS END

157 W. 57th St., New York 19, N.Y.

-IN HIGHLAND, ILLINOIS

WICKS ORGANS

..will serve you best!

Here is a supremely fine PIPE ORGAN, with that "certain something," plus economy of operation and upkeep . . .

WM

ORGANIZATIONS

For quick profits sell delicious Peanut Crunch and Creamy Mints in attractive one pound metal containers. Repeat sales easily made.

GORDON BAITZEL

204K Memorial Ave. Palmyra, New Jersey

Guest Coffee

Rich body, Pleasing aroma,
Exquisite flavor.



If you cannot purchase this in your home town—write us—P. O. Box J. S., Chicago (90)



Sexton
Quality Foods

D-24

GOWNS



**• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES**



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST



NATIONAL
CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.



Ministers!

**Have you ordered your
CHURCH CALENDARS
for 1950-51?**

If not you still have time.

90 cents per hundred

Postage Paid

Send for Samples

MISSIONS COUNCIL

**287 Fourth Avenue
New York 10, N. Y.**

GOWNS

PULPIT-CHOIR

**CONFIRMATION
BAPTISMAL**

**DOCTORS
MASTERS
BACHELORS**

**CAPS GOWNS
AND
HOODS
EST. 1912**



BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.

Missions and the Local Church

The fruits of MISSIONS are . . . changed and renewed lives . . . changed and renewed communities . . . and, ultimately, a changed and renewed society.

The purpose of MISSIONS is to labor until the Church in its fullness shall exist in every place.

THE BOARD OF HOME MISSIONS labors to fulfill this purpose through

The American Missionary Association Division — which supports six colleges, four rural life centers, six schools, two hospitals, Indian and Puerto Rican churches, and a department of race relations.

The Division of Christian Education — which provides materials and trained leadership for Christian education in our homes, in our church schools and on our campuses.

The Division of Church Extension and Evangelism — which through its five departments, Church Building, City Work, Town and Country Work, Evangelism and Devotional Life, Field Research, enriches and enlarges the local parish program.

The Ministerial Relief Division — which eases the financial burdens and problems of our retired ministers and their dependents.

The Pilgrim Press Division — which is the publishing and supply house of the denomination.

The Department of Radio — which educates ministers and laymen in radio broadcasting techniques and prepares our churches for the utilization of developments in radio and television.

The Laymen's Fellowship — which seeks to rally all men to the support of the total program of the Church.

You can have a share in this program by giving to the missionary budget of your own local church, by a special gift to

The Board of Home Missions

OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

287 Fourth Avenue, New York 10, N. Y.

TRUMAN B. DOUGLASS
Executive Vice President

WILLIAM F. FRAZIER
Treasurer

A Conditional Gift

TO

THE BOARD OF HOME MISSIONS

provides

FOR YOU:

A generous income during your lifetime, depending on your age at the time of making your gift, e.g., if 45 years, 3.5%; if 55 years, 4.5%; if 65 years, 5.1%; if 75 years, 6.2%; if 80 years, 7%.

FOR OTHERS:

Your money becomes health for the sick, Christian faith and education for youth, pensions for aged and disabled ministers, the preaching of the Gospel wherever the need is greatest.

For further information as to annuity rates to beneficiaries, write to:

WM. F. FRAZIER, Treasurer

The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

NAME _____

ADDRESS _____

DATE OF BIRTH _____